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## THE GREEK ANTHOLOGY

### THE NEW GREEK COMEDY

*Kαμπύλια Νέα*

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Translated by JAMES LOEB, A.B.

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# GREEK ANTHOLOGY

## BOOK IX

### THE DECLAMATORY AND DESCRIPTIVE EPIGRAMS

THIS book, as we should naturally expect, is especially rich in epigrams from the *Stephane* of Philippus, the rhetorical style of epigram having been in vogue during the period covered by that collection. There are several quite long series from this source, retaining the alphabetical order in which they were arranged, Nos. 215-312, 403-423, 541-602. It is correspondingly poor in poems from Meleager's *Stephane* (Nos. 313-338). It contains a good deal of the Alexandrian *Palladas*, a contemporary of Hypatia, most of which we could well dispense with. The latter part, from No. 582 onwards, consists mostly of real or pretended inscriptions on works of art or buildings, many quite unworthy of preservation, but some, especially those on baths, quite graceful. The last three epigrams, written in a later hand, do not belong to the original *Anthology*.

# ΑΝΘΟΛΟΓΙΑ

## Θ

### ΕΠΙΓΡΑΜΜΑΤΑ ΕΠΙΔΕΙΚΤΙΚΑ

#### 1.—ΠΟΛΤΑΙΝΟΤ ΣΑΡΔΙΑΝΟΤ

Δορκάδος ἀρτιτόκοιο τιθηνητήριον οὔθαρ  
ἐμπλεον ἡμύσαν<sup>1</sup> πικρὸς ἐτυψεν ἔχισ.  
νεβρος δ' ἰομυγῇ θηλὴν σπάσε, καὶ τὸ δυσάλθεσ  
τραύματος ἐξ ὄλοσῷ πικρὸν ἔβροξε γάλα.  
ἔδην δ' ἠλλάξαντο, καὶ αὐτίκα νηλεὲς μοίρη,  
ἦν ἔπορεν γαστήρ, μαστὸς ἀφείλε χάριν.

5

#### 2.—ΤΙΒΕΡΙΟΤ ΙΔΔΟΤΣΤΡΙΟΤ

Κερμάδος ἀρτιτόκου μαζοῖς βρίθουσι γάλακτος  
ἢ φονίη δακέτων ἰὸν ἐνῆκεν ἔχισ  
φαρμαχθεὺς δ' ἰὼ μητρὸς γάλα νεβρὸς ἀμέλξας  
χείλεσι, τὸν κείνης ἔξεπιεν θάνατον.

#### 3.—ΑΝΤΙΠΑΤΡΟΤ, οἱ δὲ ΠΛΑΤΩΝΟΣ

Εἰνοδὴν καρήν με παρερχομένοις ἐφύτευσαν  
παισὶ λιθοβλήτου παύγωνιον εὖστοχίης.

<sup>1</sup> I write so. cf. δοῦσα MS.

# GREEK ANTHOLOGY

## BOOK IX

### THE DECLAMATORY AND DESCRIPTIVE EPIGRAMS

#### 1.—POLYAENUS OF SARDIS

A *CORUS* viper struck the nursing udder of a doe which had newly calved as it hung down full of milk. Her fawn sucked the teat contaminated by poison, and from the fatal wound imbibed bitter milk charged with venom ill to cure. Death was transferred from mother to child, and at once by pitiless fate the breast bereft the young one of the gift of life that it owed to the womb.

#### 2.—TIBERIUS ILLUSTRIS

A viper, the most murderous of noxious beasts, injected her venom into the udder, swollen with milk, of a doe that had just calved, and the kid, sucking its mother's poisoned milk, drank up her death.

#### 3.—ANTIPATER, BY SOME ATTRIBUTED TO PLATO

THEY planted me, a walnut-tree, by the road-side to amuse passing boys, as a mark for their well-aimed

πάντας δ' ἀκρεμόνας τε καὶ εὐθαλέας ὀροδάμνους  
 κέκλασμαι, πυκιναῖς χερμάσι βαλλομένη.  
 δένδρεσιν εὐκάρποις οὐδὲν πλέον· ἥ γὰρ ἔγωγε  
 δυσδαίμων ἐς ἐμὴν ὕβριν ἐκαρποφόρουν.

5

## 4.—ΚΤΑΛΗΝΙΟΤ

Ἢ πάρος ἐν δρυμοῖσι νόθης ζεῖδωρος ὀπάρης  
 ἀχρῆς, θηροβότοι πρέμνον ἐρημοσύνης,  
 ὀθνεῖοις ὄξοισι μετέμφυτος, ἥμερα θάλλω,  
 οὐκ ἐμὸν ἡμετέροις κλωσὶ φέρουσα βῆρος.  
 πολλή σοι, φυτοεργέ, πόνου χάρις· εἵνεκα σεῖο  
 ἀχρῆς ἐν εὐκάρποις δένδρεσιν ἐγγράφομαι.

6

## 5.—ΠΑΛΛΑΔΑ

Ὅχνη, χεῖρὸς ἐμῆς γλυκερὸς πόνος, ἥ μὲν ἐφ' ὑγρῷ  
 φλοιῷ φύλλον ἔδησα θέρει πτορθὸς δ' ἐπὶ δένδρῳ  
 ῥιζωθεὶς δένδροιο τομῇ, καὶ καρπὸν ἀμειψας,  
 νέρθε μὲν ἀχρῆς ἔσ' ἔστιν, ὑπερθε δ' ἄρ' εὐπνοος ὄχνη.

## 6.—ΤΟΥ ΑΥΤΟΥ

Ἀχρῆς ἔην· θῆκας σέο χερσὶ μινίπνοον ὄχνην,  
 δένδρῳ πτόρθον ἐνεῖς· σὴν χάριν εἰς σέ φέρω.

## 7.—ΙΟΤΑΙΟΤ ΠΟΛΤΑΙΝΟΤ

Εἰ καὶ σευ πολύφωνος ἀεὶ πίμπλησιν ἀκουὰς  
 ἥ φόβος εὐχομένων, ἥ χάρις εὐξαμένων,  
 Ζεὺ Σχερίης ἐφέπων ἱερὸν πέδον, ἀλλὰ καὶ ἡμέων  
 κλυθεῖ, καὶ ἀψευδεὶ νεῦσον ὑποσχεσίη,  
 ἥδη μοι ξενίης εἶναι πέρας, ἐν δέ με πιτρη  
 ζῶσιν, τῶν δολιχῶν παυσάμενον καμάτων.

6

## THE DECLAMATORY EPIGRAMS

stones. And all my twigs and flourishing shoots are broken, but as I am by showers of pebbles. It is no advantage for trees to be fruitful. I indeed, poor tree, bore fruit only for my own undoing.

### 4.—CYLLENILS

I, THE wild pear-tree of the thicket, a denizen of the wilderness where the wild beasts feed, once bearing plenty of bastard fruit, have had foreign shoots grafted on me, and flourish now no longer wild, but loaded with a crop that is not my natural one. Gardener, I am deeply grateful for thy pains, owing it to thee that I now am enrolled in the tribe of noble fruit-trees.

### 5.—PALLADAS

THIS pear-tree is the sweet result of the labour of my hand, with which in summer I fixed the graft in its moist bark. The slip, rooted on the tree by the incision, has changed its fruit, and though it is still a pyraster<sup>1</sup> below, it is a fragrant-fruited pear-tree above.

### 6.—BY THE SAME

I WAS a pyraster, thy hand hath made me a fragrant pear-tree by inserting a graft, and I reward thee for thy kindness.

### 7.—JULIUS POLYAENUS

ZEUS, who rulest the holy land of Coreyra, though thy ears be ever full of the fears of suppliants or the thanks of those whose prayers thou hast heard, yet hearken to me, too, and grant me by a true promise that this be the end of my exile, and that I may dwell in my native land, my long labours over

<sup>1</sup> The wild pear-tree.

# GREEK ANTHOLOGY

## 8.—ΤΟΥ ΑΥΤΟΥ

Ἐλπίς ἀεὶ βιότου κλέπτει χρόνον· ἡ πυμάτη δὲ  
ἥως τὰς πολλὰς ἔφθασεν ὠσχολίας.

J. A. Poul, *Greek Love Songs and Epigrams*, v. p. 381.

## 9.—ΤΟΥ ΑΥΤΟΥ

Πολλάκις εὐξαμένη μοι αἰὲθ θιμῆρες ἔδωκας  
τεκμαρ ἀκυμάντου, Ζεῦ πάτερ, εὐπλοΐης·  
δύτης μοι καὶ τοῦτου ἔτι πλόου, ἥδε σωστικῆς  
ἤδη, καὶ καμάτων ὄρμισον εἰς λιμένας  
οἶκος καὶ πάτερη βιότου χάρις· αἱ δὲ περισσῶι  
φροντιδὲς ἀνθρώποις οὐ βίος, ἀλλὰ πόνος.

## 10.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πούλυπος εἰναλίη ποτ' ἐπὶ προβλήτῃ τανυσθεὶς  
ἠελίῳ ψύχειν πολλὸν ἀνῆκε πόδα·  
οὐπω δ' ἦν πέτρῃ ἱκελὸς χροῶ, τοῦνεκα καὶ μιν  
αἰετὸς ἐκ νεφέων ὀξὺς ἔμαρψεν ἰδῶν·  
πλοχμοῖς δ' αἰλιχθεὶς πέσεν εἰς ἄλα δύσμορος· ἡ ρα  
ἄμφω καὶ θήρης ἡμβροτε καὶ βιότον.

## 11.—ΦΙΛΙΠΠΟΥ, Οἱ δὲ ΙΣΙΔΩΡΟΥ

Πηρὸς ὁ μὲν γυίοις, ὁ δ' ἄρ' ὀμμασιν· ἀμφοτέρω δὲ  
εἰς αὐτοὺς τὸ τύχης ἐνδεὲς ἠράνισαν.  
τυφλὸς γὰρ λιπόγυιον ἐπωμάδιον βάρος αἶρων  
ταῖς κείνου φωναῖς ἀτραπὸν ὠρθοβατεῖ·  
πάντα δὲ ταῦτ' ἐδίδαξε πικρὴ πάντολμος ἀνάγκη,  
ἀλλήλοισι μερίσαι τοῦλλεπὲς εἰς τέλειον.

## THE DECLAMATORY EPIGRAMS

### 8.—BY THE SAME

HOPE ever makes the period of our days steal away, and the last dawn surprises us with many projects unaccomplished.

### 9.—BY THE SAME

OFTEN when I have prayed to thee, Zeus, hast thou granted me the welcome gift of fair weather till the end of my voyage—give it me on this voyage, too, save me and bear me to the haven where toil ends. The delight of life is in our home and country, and superfluous cares make life not life but vexation.

### 10.—ANTIPATER OF THESSALONICA

AN octopus once, stretched out on a rock that projected into the sea, extended his many feet to let them bask in the sun. He had not yet changed to the colour of the rock, and therefore a sharp-eyed eagle saw him from the clouds and seized him, but fell, unhappy bird, entangled by his tentacles, into the sea, losing both its prey and its life.

### 11.—PHILIPPUS OR ISIDORUS

ONE man was maimed in his legs, while another had lost his eyesight, but each contributed to the other that of which mischance had deprived him. For the blind man, taking the lame man on his shoulders, kept a straight course by listening to the other's orders. It was latter, all-daring necessity which taught them all this, instructing them how, by dividing their imperfections between them, to make a perfect whole.

# GREEK ANTHOLOGY

## 12.—ΛΕΩΝΙΔΟΥ

Τυφλὸς ἀλητεύων χωλὸν πόδας ἤρταζεν,  
 ὄμμασιν ἄλλοτρίοις ἀντερανιζόμενος.  
 ἄμφω δ' ἡμιτελεῖς πρὸς ἐνὸς φύσιν ἡρμόσθησαν,  
 τοῦλλιπὲς ἀλλήλοισ ἀντιπαρασχόμενοι.

## 13.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΥ

Ἀνέρα τις λιπόγυιον ὑπὲρ νότοιο λιπαυγῆς  
 ἤρε, πόδας χρήσας, ὄμματα χρησάμενος.

## 13B.—ΑΝΤΙΦΙΛΟΥ

Ἀμφω μὲν πηροὶ καὶ ἀλήμονες, ἀλλ' ὁ μὲν ὄψεις,  
 ὃς δὲ βάσεις· ἄλλου δ' ἄλλος ὑπηρεσίη·  
 τυφλὸς γὰρ χωλοῖο κατωμάδιον βίρος αἶρων  
 ἀτραπὸν ὀθνεῖοις ὄμμασιν ἀκροβάτει.  
 ἢ μία δ' ἀμφοτέροισ ἤρκει φύσις· ἐν γὰρ ἐκάστω  
 τοῦλλιπὲς ἀλλήλοισ εἰς ὅλον ἡράνισαν.

## 14.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Αἰγυιαλοῦ τευάγεσσιν ὑποπλύνοντα λαβραῖν  
 εἰρεσίη Φαίδων εἰσίδε πολυπύδην·  
 μάρψας δ' ὥκυς ἔριψεν ἐπὶ χθόνα, πρὶν περὶ χεῖρας  
 πλέξασθαι βρύγδην ὀκτατόνους ἔλικας·  
 δισκευθεὶς δ' ἐπὶ θάμνον ἐς οἰκίαν δειλὰ λαγωοῦ,  
 εἰληδὸν ταχينوῦ πτωκὸς ἔδωκε πόδας·  
 εἶπε δ' αἰλούς· σὺ δ' αἰεττον ἔχεις γέρας ἀμφοτέρωθεν  
 ἄγρης χερσαίης, πρέσβυ, καὶ εἰναλῆς,

## THE DECLAMATORY EPIGRAMS

### 12.—LEONIDAS OF ALEXANDRIA

THE blind beggar supported the lame one on his feet, and gained in return the help of the other's eyes. Thus the two incomplete beings fitted into each other to form one complete being, each supplying what the other lacked.

### 13.—PLATO THE YOUNGER

A BLIND MAN carried a lame man on his back, lending him his feet and borrowing from him his eyes.

### 13b.—ANTIPHILUS OF BYZANTIUM

BOTH are maimed and strolling beggars, but the one has lost the use of his eyes, the other the support of his legs. Each serves the other, for the blind man, taking the lame one on his back, walks gingerly by the aid of eyes not his own. One nature supplied the needs of both, for each contributed to the other his deficiency to form a whole.

### 14.—BY THE SAME

PHABEO saw an octopus in the shallows by the beach crawling itself along in secret, and seizing it, he threw it rapidly on land before it could twine its eight spirals tightly round his hand. Whirled into a bush it fell on the nose of a luckless hare, and twirling round fleet-footed puss's feet held them bound. The captured was capturer, and you, old man, got the unexpected gift of a booty both from sea and land.

## GREEK ANTHOLOGY

### 15.—ΑΔΕΣΠΟΤΟΝ

Αὐτὸ τὸ πῦρ καύσειν διζήμενος, οὗτος, ὁ νύκτωρ  
τὸν καλὸν ἰμείρων λυχνὸν ἀναφλογίσαι,  
δεῦρ' ἀπ' ἐμῆς ψυχῆς ἄψον σέλας· ἔνδοθι γάρ μου  
καιόμενον πολλὰν ἐξάνησι φλόγα.

### 16.—ΜΕΛΑΛΙΤΟΥ

Τρισσαὶ μὲν Χάριτες, τρεῖς δὲ γλυκυπάρθεναι ὦραι·  
τρεῖς δ' ἐμε θηλυμανεῖς οἰστοβολοῦσι Πόθοι  
ἧ γάρ τοι τρία τόξα κατήρτισεν, ὥς ἄρα μέλλων  
οὐχὶ μίαν τρώσειν, τρεῖς δ' ἐν ἐμοὶ κραδίας.

### 17.—ΓΕΡΜΑΝΙΚΟΤ ΚΑΙΣΑΡΟΣ

Οὔρεος ἐξ ὑπάτοιου λαγῶς πέσεν ἐς ποτε βένθος,  
ἐκπροφυγεῖν μεμαῶς τρηχὺν ὀδόντα κυνός·  
ἀλλ' οὐδ' ὥς ἤλυξε κακὸν μόρον· αὐτίκα γάρ μιν  
εἰνάλιος μάρψας πνεύματος ὠρφάνισεν.  
ἐκ πυρός, ὥς αἶνος, πέσες ἐς φλόγα· ἦ ῥά σε δαιμον  
κῆν ἀλλ' κῆν χερσὶ θρέψα κύνεσσι βορίαν.

### 18.—ΤΟΥ ΑΥΤΟΥ

Ἐκ κυνὸς εἶλε κύων με. τί τὸ ξένον; εἰς ἐμὰ θῆρες  
ὕγροὶ καὶ πεζοὶ θυμὸν ἔχουσιν ἔνα.  
Αἰθέρα λοιπὸν ἔχοιτε, λαγοί, βατόν. ἀλλὰ φοβοῦμαι,  
Οὐρανέ· καὶ σὺ φέρεις ἀστερόεντα κύνα.

## THE DECLAMATORY EPIGRAMS

### 15. —ANONYMOUS

*(Probably on a Picture of Love)*

THOU who seekest to set fire itself ablaze, who  
desrest to light thy lovely lamp at night, take thee  
light here from my soul, for that which is afire within  
me sends forth fierce flames.

### 16.—MILEAGER

THE Graces are three, and three are the sweet  
virgin Hours, and three fierce girl Loves cast their  
arrows at me. Yea, verily, three bows hath Love  
prepared for me, as if he would wound in me not  
one heart, but three.

### 17.—GERMANICUS CAESAR

ONCE a hare from the mountain height leapt into  
the sea in her effort to escape from a dog's cruel  
fangs. But not even thus did she escape her fate,  
for at once a sea-dog seized her and wrest her of life.  
Out of the fire, as the saying is, into the flame didst  
thou fall. Of a truth Fate reared thee to be a meal  
for a dog either on the land or in the sea.

### 18.—BY THE SAME

*On the Same*

ONE dog captured me after another. What is  
strange in that? Beasts of the water and beasts of  
the land have like rage against me. Henceforth, ye  
hares, may the sky be open to your course. But I fear  
thee, Heaven; thou too hast a dog among thy stars.

## 19.—ΑΡΧΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Ὅ πρὶν ἀελλοπόδων λάμψας πλέον Λίετος ἵππων,  
 ὁ πρὶν ὑπαὶ μτραῖς κῶλα καθαψάμενος,  
 δὲ Φοίβου χρησμοδὸς ἀέθλιον ἐστεφε Πυθῶ,  
 ὀρνύμενον πτανοῖς ὠκυπέταις ἱκελον,  
 καὶ Νεμέη βλοσυροῖο τιθηνήτειρα λέοντος, 5  
 Πῖσά τε, καὶ δοιάς ἥονας Ἴσθμὸς ἔχων,  
 νῦν κλοιῷ δειρὴν πεπεδημένος, οἷα χαλινῷ,  
 καρπὸν ἐλάῃ Δηοῦς ὀκρίοντι λιθῷ,  
 ἴσαν μοῖραν ἔχων Ἡρακλεῖ· καὶ γὰρ ἐκεῖνος 10  
 τόσσ' ἀνύσας δούλαν ζευγλαν ἐφηρμόσατο.

## 20.—ΑΛΛΟ

Ὅ πρὶν ἐπ' Ἀλφειῷ στεφανηφόρος, ὦνερ, ὁ τὸ πρὶν  
 δισσάκι κηρυχθεὶς Κασταλῆς παρ' ὕδωρ,  
 ὁ πρὶν ἐγὼ Νεμέη βεβοημένος, ὁ πρὶν ἐπ' Ἴσθμῷ  
 πῶλος, ὁ πρὶν πτηνοῖς ἴσα δραμῶν ἀνέμοις,  
 νῦν ὅτε γηραιός, γυροδρόμον ἠνίδα πέτρον 5  
 δινεύω, στεφείων ὕβρις, ἐλαυνόμενος.

## 21.—ΑΔΕΣΠΟΤΟΝ

Σοί, πατρὶ Θεσσαλίῃ πωλοτρόφε, μέμψιν ἀναπτω  
 Πήγασος, ὡς ὑδίκον τέρματος ἠντίασα·  
 δὲ Πυθοῖ, κῆν Ἴσθμῷ ἐκώμασα, κῆπ' Νέμειον  
 Ζᾶνα, καὶ Ἀρκαδικούς ἤλυθον ἀκρεμόνας  
 νῦν δὲ βύρος πέτρης Νισυρίδος ἐγκυκλον ἔλκω, 5  
 λεπτύνων Δηοῦς καρπὸν ἀπ' ἀσταχύνων.

## THE DECLAMATORY EPIGRAMS

### 19.—ARCHIAS OF MYTILENE

"EAGLE," who once outshone all fleet-footed horses, about whose legs chaplets once hung, he whom Pytho, the oracular seat of Phoebus, once crowned in the games, where he raced like a swiftly flying bird; he whom Nemea, too, the nurse of the grim lion, crowned, and Pisa and Isthmus with its two beaches, is now fettered by a collar as if by a bit, and grinds corn by turning a rough stone. He suffers the same fate as Hercules, who also, after accomplishing so much, put on the yoke of slavery

### 20.—ANONYMOUS

#### *On the Same*

I, SIR, who once gained the crown on the banks of Alpheus, and was twice proclaimed victor by the water of Castalia, I, who was announced the winner at Nemea, and formerly, as a colt, at Isthmus, I, who ran swift as the winged winds—see me now, how in my old age I turn the rotating stone driven in mockery of the crowns I won.

### 21 —ANONYMOUS

I, PERGASUS, attach blame to thee, my country Thesaly, breeder of horses, for this unmerited end of my days. I, who was led in procession at Pytho and Isthmus; I, who went to the festival of Nemean Zeus and to Olympia to win the Arcadian olive-twigs, now drag the heavy weight of the round Nisyrian<sup>1</sup> mill-stone, grinding fine from the ears the fruit of Demeter.

<sup>1</sup> Nisyros, a volcanic island near Cos, famous for its mill-stones.

## 22.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νηδύι βριθομένην δάμαλιν Λητωίδι κούρη  
 στήσαν υιοκόροι θίμα χαριζόμενοι,  
 ἥς αἰδῶνι μέλλοντα προέφθασεν εὐστοχος ὠδὶς,  
 πέμψθη δ' εἰς ἀγέλην τεκνογονεῖν ἄφειτος,  
 ἥ θεὸς ὠδίνων γὰρ ἐπίσκοπος οὐδ' ἐδίκασεν  
 τικτούσας κτείνειν, ἥς ἐλεεῖν ἔμαθεν.

## 23.—ΑΝΤΙΠΑΤΡΟΥ

Γιαρότης Ἄρχιππος, ὃν' ἐκ νούσοιο βαρεῖης  
 ἄρτι λιποψυχέων ἔρρεαν εἰς αἰδῶν,  
 εἶπε τὰδ' υἱέσσιν' "Ἰὼ φίλα τέκνα, μίκελλαν  
 καὶ τὸν ἀροτρίτην στέρξατέ μοι βίον·  
 μὴ σφαλερῆς αἰνεῖτε πόνον στονόευντα θαλάσσης,  
 καὶ βαρὺν ἀτηρῆς ναυτιλίας κάματον.  
 ὅσπον μητρυῖς γλυκερωτέρῃ ἔπλετο μήτηρ,  
 τόσπον ἄλως πολλῆς γαῖα ποθεινοτέρῃ."

## 24.—ΔΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

"Ἄστρα μὲν ἡμαύρωσε καὶ ἱερὰ κύκλα σελήνης  
 ἄξονα δινήσας ἔμπυρος ἥελιος·  
 ὕμνοπόλους δ' ἀγέληδὸν ἀπημάλδυνεν Ὀμηρος,  
 λαμπρότατον Μουσῶν φέγγος ἀνασχόμενος.

## 25.—ΤΟΥ ΑΥΤΟΥ

Γράμμα τόδ' Ἀρήτοιο δαήμονος, ὅς ποτε λεπτῇ  
 φροντίδι δηναιοὺς ἀστέρας ἐφράσατο,

## THE DECLAMATORY EPIGRAMS

### 22.—PHILIPPUS OF THESSALONICA

THE temple servants destined as an acceptable sacrifice to Latona's daughter a heifer big with young, but happy birth-pangs anticipated her approaching death, and she was sent to the herd to bear her child in freedom. For the goddess who presides over child-bed deemed it not right to slay creatures in labour, having learnt to pity them.

### 23.—ANTIPATER

THE husbandman Archippus, when, smitten by grave sickness, he was just breathing his last and gliding to Hades, spoke thus to his sons: "I charge you, dear children, that ye love the mattock and the life of a farmer. Look not with favour on the weary labour of them who sail the treacherous waves and the heavy toil of perilous sea-faring. Even as a mother is sweeter than a stepmother, so is the land more to be desired than the grey sea."

### 24.—LEONIDAS OF TARENTUM

As the burning sun, rolling his chariot-wheels, dims the stars and the holy circle of the moon, so Homer, holding on high the Muses' brightest torch, makes faint the glory of all the flock of singers.

### 25.—BY THE SAME

THIS is the book of learned Aratus,<sup>1</sup> whose subtle mind explored the long-lived stars, both the fixed

<sup>1</sup> Aratus of Soli (circ. 270 B.C.) author of the *Phænomena* and *Diastrophica*.

ἀπλανέας τ' ἄμφω καὶ ἀλήμονας, αἷσιν ἐναργῆς  
 ἰλλόμενος κυκλοῖς οὐρανὸς ἐνδεδεται,  
 αἰνέσθω δὲ καμῶν ἔργον μέγα, καὶ Δίος εἶναι  
 δευτερος, ὅστις ἔθηκε' ἄστρο φαινόταρα.

## 26 - ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τασδε θεογλωσσους Ἑλικῶν ἔθρεψε γυναῖκας  
 ὕμνοισι, καὶ Μακεδῶν Πιερίαι σκοπελος,  
 Πηριλλαν, Μοῖρω, Ἀνύτης στόμα, θῆλυν Ὀμηραν,  
 Λεσβιάδων Σαπφὴν κόσμον ἐνπλοκάμην,  
 Ἥρινναν, Τελέσιλλαν ἀγακλέα, καὶ σε, Κόριννα,  
 θούρην Ἀθηναίης ἀσπίδα μελψαμένην.  
 Νοσσίδα θηλύγλωσσον, ἰδὲ γλυκυαχεα Μυρτιν,  
 πάσας ἀνάνων ἐργατίδας σελιδῶν.  
 ἐννέα μὲν Μουσας μέγας Οὐρανός, ἐννέα δ' αὐτὰς  
 ἰαῖα τέκεν, θνατοῖτε ἄφθιτον εὐφροσύναν.

## 27.—ΑΡΧΙΟΥ, οἱ δὲ ΠΑΡΜΕΝΙΩΝΟΣ

Εὐφημος γλώσση παραμείβεο τὰν λάλον Ἠχώ,  
 κοῦ λάλον· ἦν τι κλυω, τοῦτ' ἀπαμειβομένην.  
 εἰς σὲ γὰρ ὅν σου λέγεις στρέψω λόγον· ἦν δὲ σιωπᾶς,  
 σιγήσω τίς ἐμεῦ γλώσσα δικαιωτέρη;

28.—ΠΟΜΠΗΙΟΥ, οἱ δὲ ΜΑΡΚΟΥ  
ΝΕΩΤΕΡΟΥ

Εἰ καὶ ἐρημαίῃ κέχυμαι κόνις ἐνθα Μυκηνη,  
 εἰ καὶ ἀμαυροτέρῃ παντὸς ἰδεῖν σκοπέλου,

<sup>1</sup> Of these Lyric poetesses known as the nine Lyric Muses Praxilla of Sicyon flourished in the fifth century B.C., Mosco of Byzantium in the fourth century, Telesilla of Argos in the

## THE DECLAMATORY EPIGRAMS

stars and the planets with which the bright revolving heaven is set. Let us praise him for the great task at which he toiled, let us count him second to Zeus, in that he made the stars brighter

### 26.—ANTIPATER OF THESSALONICA

THREE are the divine-voiced women that Helicon fed with song, Heucon and Macedonian Pieria's rock: Praxilla, Moero, Anyte, the female Homer, Sappho, glory of the Lesbian women with lovely tresses; Erinna; renowned Telesilla, and thou, Corinna, who didst sing the martial shield of Athena, Nossis, the tender-voiced, and dulcet-toned Myrtis— all craftswomen of eternal pages. Great Heaven gave birth to nine Muses, and Earth to these ten, the deathless delight of men<sup>1</sup>

### 27.—ARCHIAS or PARMENION

HEED well thy speech as thou goest past me, Echo who am a chatterbox and yet no chatterbox. If I hear anything I answer back the same, for I will return to thee thy own words; but if thou keepest silent, so shall I. Whose tongue is more just than mine?

### 28.—POMPEIUS or MARCUS THE YOUNGER

THOUGH I, Mycense, am but a heap of dust here in the desert, though I am meaner to look at than any sixth century, Corinna of Tanagra (some of whose work has recently been recovered) in the fifth century, and Myrtis of Anthelion a little before Pindar whom she is said to have instructed. Anyte and Nossis are represented in the *Anthology*

Ἴλον τις καθορῶν κλεινὴν πόλιν, ἧς ἐπάτησα  
 τείχεα, καὶ Πριάμου παντ' ἐκένωσα δόμον,  
 γινώσεται ἔνθεν ὅσον πάρος ἔσθενον. εἰ δέ με γῆρας 6  
 ὕβρισεν, ἀρκοῦμαι μάρτυρι Μαισιόδη.

## 29. ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Τολμα, νεῶν ἀρχηγέ (σὺ γὰρ δρόμουι ἡύρας πόντου,  
 καὶ ψυχὰς ἀνδρῶν κέρδεσιν ἡρεθίσας),  
 οἶον ἐτεκτῆναι δόλιον ξύλον, οἶον ἀνῆκας  
 ἀνθρώποις θανάτῳ κέρδος ἐλεγχόμενον;  
 ἦν οὕτως μεροπων χρύσειον γένος, εἰ γ' ἀπὸ χέρσου 6  
 τηλόθεν, ὥς Ἀΐδης, πόντος ἀπεβλέπετο.

## 30.—ΖΗΛΩΤΟΤ, οἱ δὲ ΒΑΣΣΟΤ

Ἐκλυσθην ἐπὶ γῆς ἀνέμῳ πίτυς ἐς τί με πόντῳ  
 στέλλετε ναυηγῶν κλῶνα πρὸ ναυτίλης;

## 31.—ΖΗΛΩΤΟΤ

Ἐς τί πίτυν πελάγει πιστεύετε, γομφωτῆρες,  
 ἧς παλὺς ἐξ ὀρέων ῥίζαν ἔλυσε νοτός;  
 αἴσιον οὐκ ἔσομαι πόντου σκύφος, ἐχθρὸν ἀήταις  
 δένδρεον· ἐν χέρσῳ τὰς ἀλὸς οἶδα τυχας.

## 32.—ΑΔΕΣΠΟΤΟΝ

Ἀρτυπαγῇ βοθλαῖσιν ἐπὶ κροκάλαισί με νῆα,  
 καὶ μήπω χαροποῦ κύματος ἀψαμέναν,  
 οὐδ' ἀνέμεινε θάλασσα τὸ δ' ἄγριον ἐπλήμμυρεν  
 χεῦμα καὶ ἐκ σταθερῶν ἤρπασεν ἥλιονων  
 ὀλκαδα τὰν δεῖλαιον τᾶει κλονος, ἥ γε τὰ πόντου 6  
 χεῦματα κῆν χέρσῳ λούγια κῆν πελάγει.

## THE DECLAMATORY EPIGRAMS

chance rock, he who gazes on the famous city of Ilium, whose walls I trod underfoot and emptied all the house of Priam, shall know thence how mighty I was of old. If my old age has used me ill, the testimony of Homer is enough for me.

### 29.—ANTIPHILUS OF BYZANTIUM

ADVENTURER, thou inventor of ships (for thou didst discover the paths of the sea, and didst excite men's minds by hope of gain), what treacherous timbers didst thou fashion, what lust for gain, oft brought home to them by death, hast thou instilled into men! Of a truth the race of mortals had been a golden one, if the sea, like hell, were viewed from the land in dim distance.

### 30.—ZELOTUS OR BASSUS

I AM a pine-tree broken by the wind on land. Why do you send me to the sea, a spar shipwrecked before sailing?

### 31.—ZELOTUS

WHY, shipwrights, do ye entrust to the sea this pine, which the strong south-wester tore up by the roots from the mountain side? I shall make no lucky hull at sea, I, a tree which the winds hate. On land I already experienced the ill-fortune of the sea.

### 32.—ANONYMOUS

I WAS a newly-built ship on the surf-beaten beach, and had not yet touched the grey waves. But the sea would not be kept waiting for me, the wild flood rose and carried me away from the firm shore, an unhappy bark indeed, . . . to whom the stormy waves were fatal both on land and at sea.

## 33.—ΚΥΔΑΗΝΙΟΤ

Οὕτω ναῦς, καὶ ὄλῳλα τί δ' ἂν πλεόν, εἰ βυθον  
 ἔγνω,   
 ἔ-λην, φεῦ, πάσαις ἀλκάσι μοῖρα κλύδων.

## 34.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Μυρία με τρίψασαν ἀμετρήτοις θαλάσσης  
 κύματα, καὶ χέρσῳ βαιδὸν ἐρεισαμένην,  
 ὤλεσεν οὐχὶ θάλασσα, ναῶν φόβος, ἀλλ' ἐπὶ γαίης  
 \* Ἡφαίστος. τίς ἐρεῖ πόντον ἀπιστότερον,  
 ἔνθεν ἔφυν ἀπόλωλα παρ' ἥιονεσσι δὲ κεῖμαι, 5  
 χέρσῳ τὴν πελάγευσ ἐλπίδα μεμφομένη.

## 35.—ΤΟΥ ΑΥΤΟΥ

\* Ἀρτε με πηγνυμένην ἀκάτου τρόπῳ ἔσπασε γέιτων  
 πόντος, κῆν χέρσῳ εἰς ἐμὲ μηνύμενος.

## 36.—ΣΕΚΟΤΝΔΟΤ

\* Ὀλκὰς ἀμετρήτου παλάγου ἀνύσασα κέλκυθον,  
 καὶ τοσάκις χαροποῖς κύμασι νηξαμένη,  
 ἦν ὁ μέλας οὗτ' Εὐρος ἐπόντισεν, οὗτ' ἐπὶ χέρσον  
 ἤλασε χειμερίων ἄγριον οἶδμα Νότων,  
 ἐν πυρὶ νῦν ναυηγὸς ἐγὼ χθονὶ μέμφομ' ἀπίστω, 5  
 νῦν ἄλως ἡμετέρης ὕδατα διζομένη.

## THE DECLAMATORY EPIGRAMS

### 33.—CYLLENIUS

BEFORE I was a ship I perished What more could I have suffered if I had become familiar with the deep? Alas, every bark meets its end by the waves.

### 34.—ANTIPHILUS OF BYZANTIUM

AFTER I had traversed innumerable waves of the limitless sea, and stood firm for a season on the land, I was destroyed not by the sea, the terror of ships, but on shore by fire. Who will say that the sea is the more treacherous of the two? It was the earth on which I came into being that destroyed me, and I lie on the beach, reproaching the land for the fate I expected from the sea.

### 35.—BY THE SAME

I AM the newly-fashioned keel of a ship, and the sea beside which I lay carried me off, raging against me even on land.

### 36.—SECUNDUS

I, THE ship which had traversed the paths of the limitless ocean, and swam so often through the gray waves, I, whom neither the black east wind overwhelmed nor the fierce swell raised by the winter south-westerns drove on shore, am now shipwrecked in the flames, and reproach the faithless land, in sore need now of the waters of my sea.

## GREEK ANTHOLOGY

### 37 — ΤΤΑΔΙΟΥΤ ΦΛΑΚΚΟΥΤ

Εἰς πηγὴν ἐπωνυμιον Ἑσυχίως

- α. Σιγησας ἄρυσαι. β. Τίμος οὐνεκα ; α. Μηκέτ' ἄρύου.  
β. Τεῦ χάριν, α. Ἑσυχίης ἡδὺ λήλογχα ποτόν.  
β. Δύσκολος ἡ κρήνη. α. Γεῦσαι, καὶ μᾶλλον ἐρεῖς με δύσκολον. β. Ὡ πικροῦ νοματος. α. Ὡ λαλεῖς.

### 38.—ΑΔΕΣΠΟΤΟΝ

Εἰ μὲν ἀνὴρ ἦκεις, ἄρυσαι, ξενε, τῆσδ' ἀπὸ πηγῆς·  
εἰ δὲ φύσει μαλακός, μὴ με πίης πρόφασιν.  
ἄρρεν ἐγὼ ποτόν εἰμι, καὶ ἀνδρασι μόνον ἄρέσκω·  
τοῖς δὲ φύσει μαλακοῖς ἡ φύσις ἐστὶν ὕδωρ.

### 39.—ΜΟΥΣΙΚΙΟΥΤ

Ἄ Κύπρις Μούσαισι· “Κοράσια, τὰν Ἀφροδίταν  
τιμᾶτ', ἡ τὸν Ἑρῶν ὕμνον ἐφοπλισομαι.”  
χαῖ Μοῦσαι πατὶ Κύπριν· “Ἄρει τὰ στρωμύλα ταῦτα·  
ἡμῶν δ' οὐ πέτεται τοῦτο τὸ παιδάριον.”

### 40. ΖΩΣΙΜΟΥΤ ΘΑΣΙΟΥΤ

Οὐ μόνον ὑσμίνῃσι καὶ ἐν στονόμεντι κυδοιμῷ  
ῥυομ' ἀρειτόλμου θυμον Ἀναξιμένους,  
ἀλλὰ καὶ ἐκ ποντοῦ, ὅπότ' ἔσχισε νῆα θάλασσα,  
ἄσπις, ἐφ' ἡμετέρης νηζάμενον σανίδος.  
εἰμι δὲ κῆν πελάγει καὶ ἐπὶ χθονος ἐλπὶς ἐκείνῃ, 5  
τὸν θρασὺν ἐκ διπλῶν ῥυσσάμενῃ θανάτων.

<sup>1</sup> This seems to be a vindication of the fountain of Balneæus near Halicarnassus, the water of which had the reputation of making men effeminate.

## THE DECLAMATORY EPIGRAMS

### 37.—TULLIUS FLACCUS

*On a Fountain called Quiet Fount*

A "Draw water from me in silence." B "Why?"  
A "Stop drawing." B "Wherefore?" A "Mine  
is the sweet drink of Quiet." B "You are a disagreeable fountain." A "Taste me and you will see  
I am still more disagreeable." B "Oh what a bitter stream!" A "Oh what a chatterbox."

### 38.—ANONYMOUS

If thou art a man, stranger, draw water from this fountain, but if thou art effeminate by nature, on no account drink me. I am a male drink, and only please men, but for those naturally effeminate their own nature is water!

### 39.—MUSICIUS

CYPRIS to the Muses "Honour Aphrodite, ye maidens, or I will arm Love against you." And the Muses to Cypris "Talk that twaddle to Arcs. Your brat has no wings to fly to us."

### 40. ZOSIMUS OF THASOS

*On the Shield<sup>2</sup> of one Anaximenes*

Not only in combats and in the battle din do I protect the spirit of valiant Anaximenes, but in the sea, too, when the waves broke up his ship, I was a shield to save him, clinging to me in swimming as if I were a plank. On sea and land alike I am his hope and stay, having saved my bold master from two different deaths.

<sup>2</sup> Presumably in this and the following epigrams a shield made of leather or wicker is meant.

## 41.—ΘΕΩΝΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

Ἡ πάρος ἀντιπάλων ἐπιήρανος ἀσπίς ἀκόντων,  
 ἢ φόνιον στυγνοῦ κύμα φέρουσα μόθου,  
 ἄγριον οὐδ' ὅτε πόντος ἐπὶ κλόνου ἤλασε φωτί,  
 καὶ πικρὴ ναυτέων ἐπλεθ' ἰλιφθορίη,  
 συζυγίης ἀμέλησα· καλὸν δέ σε φόρτον ἄγουσα, 6  
 ναὶ φίλος, εὐκταίων ἄχρῃς ἔβην λιμένων.

## 42.—ΙΟΥΔΑΙΟΥ ΛΕΩΝΙΔΟΥ

Εἰν ἐνὶ κινδύνους ἔφυγον δύο Μυρτίλος ὄπλῳ,  
 τὸν μὲν, ἀριστεύσας· τὸν δ', ἐπιηξάμενος,  
 ἀργέστης δ' ἔδυσσε νεὼς τρόπιν· ἀσπίδα δ' ἔσχον  
 σωθεῖς κεκριμένην κύματι καὶ πολέμῳ.

## 43.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Ἄρκει μοι χλαίνης λιτὸν σκέπας, οὐδὲ τραπέζαις  
 δουλεύσω, Μουσέων ἄνθεα βοσκόμενος.  
 μισῶ πλοῦτοι ἄνουν, καλᾶκων τροφόν, οὐδὲ παρ'  
 ὀφρὺν  
 στήσομαι· οἷδ' ὀλύγης δαιτὸς ἐλευθερίην.

44.—ΣΤΑΤΙΛΛΙΟΥ ΦΛΑΚΚΟΥ <οἱ δὲ>  
ΠΛΑΤΩΝΟΣ ΤΟΥ ΜΕΓΑΛΟΥ

Χρυσὸν ἀνὴρ εὐρὼν ἔλιπε βρόχον· αὐτὰρ ὁ χρυσὸν  
 ὃν λίπεν οὐχ εὐρὼν ἤψεν ὃν εὐρε βρόχον.

## THE DECLAMATORY EPIGRAMS

### 41.—THEON OF ALEXANDRIA

I, THE shield that erst protected from the foemen's shafts and resisted the bloody wave of horrid war, not even then, when the sea in wild tumult swept on my master, and the mariners perished miserably, betrayed my comrade, but bearing thee, a noble burden indeed, my friend, went with thee even to the haven for which thou didst pray

### 42.—JULIUS LEONIDAS

I, MARTIUS, escaped two dangers by the help of one weapon; the first by fighting bravely with it, the second by swimming with its support, when the north-west wind had sunk my ship. I was saved and now possess a shield proved both in war and on the waves.

### 43.—PARMENION OF MACEDONIA

THE simple covering of my cloak is enough for me, and I, who feed on the flowers of the Muses, shall never be the slave of the table. I hate witless wealth, the nurse of flatterers, and I will not stand in attendance on one who looks down on me. I know the freedom of scanty fare.

### 44.—STATYLLIUS FLACCUS, BY SOME ATTRIBUTED TO PLATO

A MAN finding gold left his halter, but the man who had left the gold and did not find it, hanged himself with the halter he found.

## GREEK ANTHOLOGY

### 45. ΣΤΑΤΤΑΛΙΟΥ ΦΛΑΚΚΟΥ

Χρυσὸν ἄνθρωπος μὲν εὗρεν, ὃ δ' ὥλεσεν· ὦν δ' μὲν εὖρων  
ρίψεν, ὃ δ' οὐχ εὖρων λυγρὸν ἔδωκε βροχόν.

S. T. Coleridge, *Poetical and Dramatic Works*, 1877, ii. 374, a version made for a wager, as a *tour de force* in Greek vs. of Ausonius. *Epig.* 23, Wyatt, *Ap. 26*, and Prof. W. J. Courthope, *History of English Poetry*, vol. ii., p. 58 n.

### 46. -ΑΝΤΙΠΑΤΡΟΥ ΜΑΚΕΔΟΝΟΣ

Πηρὸς ἄπαις, ἢ φεγγὸς ἰδεῖν ἢ παῖδα τεκέσθαι  
εὐξαμένη, δοίης ἔμμορεν εὐτυχίης·  
τίκτε γὰρ τεύθους ἀελπτα μετ' οὐ πολὺ, καὶ τριποθήτου  
αὐτῆμαρ γλυκερὸν φέγγος ἐσεῖδε φιούς.  
Ἄρτεμις ἀμφοτέροισιν ἐπήκοος, ἢ τε λοχεῖης  
μαῖα, καὶ ἀργεννῶν φωσφόρος ἢ σελαίων.

### 47. -ΑΔΕΣΠΟΤΟΝ

Τὸν λύκον ἐξ ἰδίων μαζῶν τρεφὼ οὐκ ἐθέλουσα,  
ἀλλὰ μ' ἀναγκάζει ποιμένος ἀφροσύνη  
αὐξήθεις δ' ὑπ' ἐμοῦ, κατ' ἐμοῦ πάλι θηρίου ἔσται·  
ἡ χάρις ἀλλάξαι τὴν φύσιν οἱ δύναται.

### 48. -ΑΔΕΣΠΟΤΟΝ

Ζεὺς κύκνος, ταῦρος, σάτυρος, χρυσὸς δι' ἔρωτα  
Λήδης. Εὐρώπης, Ἀντιόπης, Δανάης.

### 49. -ΑΔΗΛΟΝ

Ἐλπίς καὶ σύ, Τύχη, μέγα χαίρετε· τον λυμέν' εὖρον·  
οὐδὲν ἐμοὶ χ' ὑμῖν παίζετε τοὺς μετ' ἐμέ.

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<sup>1</sup> Artemis in her quality of Moon-goddess restored the light to the woman's eyes. Artemis, of course, presided

## THE DECLAMATORY EPIGRAMS

### 45.—STATYLLIUS FLACCUS

ONE man found the gold and the other lost it. He who found it threw it away, and he who did not find it hanged himself with the dismal halter.

### 46.—ANTIPATER OF THESSALONICA

A BLIND and childless woman, who prayed that she might either recover her sight or bear a child, gained both blessings. For not long after she was brought to bed, as she never had expected, and on the same day saw the sweet light of day for which she had longed with all her heart. Both her prayers were heard by Artemus, the deliverer in child-bed and the bearer of the white-rayed torch.<sup>1</sup>

### 47.—ANONYMOUS

*On a Goat that suckled a Wolf*

IT is not by my own will that I suckle the wolf at my own breast, but the shepherd's folly compels me to do it. Reared by me he will become a beast of prey to attack me. Gratitude cannot change nature.

### 48.—ANONYMOUS

THROUGH love Zeus became a swan for Leda, a bull for Europa, a satyr for Antiope, and gold for Danaë.

### 49.—ANONYMOUS

FAREWELL, Hope and Fortune, a long farewell. I have found the haven. I have no more to do with you. Make game of those who come after me.

over child birth too because she was Moon-goddess; but that is beside the point here.

## GREEK ANTHOLOGY

### 50.—MIMNERMOT

Τὴν σαυτοῦ φρένα τέρπε· δυσηλεγέων δὲ πολιτῶν  
ἄλλος τίς σε κακῶς, ἄλλος ἄμεινον ἔρεϊ.

### 51.—ΠΑΑΤΩΝΟΣ

Αἶὼν πάντα φέρει· δολιχὸς χρόνος οἶδεν ἀμείβειν  
ὄνομα καὶ μορφὴν καὶ φύσιν ἥδὲ τύχην.

A. Emile, *Lancet College Magazine*, April, 1910.

### 52.—ΚΑΡΠΤΑΛΙΔΟΥ

Ἰχθύας ἀγκίστρῳ τις ὑπ' ἥονος εὐτριχι βάλλων  
εἴλκυσε ναυηγοὶ κρᾶτα λιποτριχέα  
οἰκτειρας δὲ νεκρῶν τῶν ἀσώματων, ἐξ ἀσιδήρου  
χεῖρος ἐπισκάπτων λιτὸν ἔχωσε τάφον.  
εὔρε δὲ κευθόμενον χρυσοῦ κτέαρ, ἥ ῥα δικαίοις 5  
ἀνδράσιν εὐσεβῆς οὐκ ἀπόλωλε χάρις.

### 53 ΝΙΚΟΔΗΜΟΥ, οἱ δὲ ΒΑΣΣΟΥ

Ἰπποκράτης φίλος ἦν μερόπων, καὶ σῶστο λαῶν  
ἔθνεα, καὶ νεκρῶν ἦν σπάνις εἰν ἄλδρ.

### 54.—ΜΕΝΕΚΡΑΤΟΥΣ

Γῆρας ἐπὰν μὲν ἀπῇ, πᾶς εὐχεται· ἦν δὲ ποτ' ἔλθῃ,  
μέμφεται· ἔστι δ' ἀεὶ κρεῖσσον ὀφειλόμενον.

### 55.—ΛΟΥΚΙΛΛΙΟΥ, οἱ δὲ ΜΕΝΕΚΡΑΤΟΥΣ ΣΑΜΙΟΥ

Εἰ τις γηράσας ζῆν εὐχεται, ἄξιός ἐστι  
γηράσκειν πολλῶν εἰς ἑτέων δεκάδας

## THE DECLAMATORY EPIGRAMS

### 50.—MIMNERMUS

*(Not an Epigram, but a Couplet from an Elegy)*

REJOICE thy own heart, but of thy ill-disposed countrymen one shall speak ill of thee and another well

### 51.—PLATO

TIME brings everything; length of years can change names, forms, nature, and fortune.

### 52.—CARPYLLIDES

A MAN, angling on the beach with a hook attached to a fine hair line, brought to shore the hairless head of a shipwrecked man. Pitying the bodiless corpse, he dug a little grave with his hands, having no tool, and found there hidden a treasure of gold. Of a truth then righteous men lose not the reward of piety

### 53.—NICODEMUS OR BASSUS

HIPPOCRATES was the light of mankind, whole peoples were saved by him, and there was a scarcity of dead in Hades.

### 54.—MENEKRATES

EVERYONE prays for old age when it is still absent, but finds fault with it when it comes. It is always better while it is still owing to us.

### 55.—LUCILIUS OR MENEKRATES OF SAMOS

IF anyone who has reached old age prays for life, he deserves to go on growing old for many decades.

## 56.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἔβροι Θρηϊκίου κρυμῷ πεπεδημένοι ὕδωρ  
 νήπιος εἰσβαίνων οὐκ ἔφυγεν θάνατον·  
 εἰς ποταμὸν δ' ἤδη λαγαρούμενον ἶχνος ὀλισθών,  
 κρυμῷ τοὺς ἀπαλοὺς αὐχένας ἀμφεκάρη.  
 καὶ τὸ μὲν ἐξεσύρη λοιπὸν δέμας· ἡ δὲ μένουσα 5  
 ὄψις ἀναγκαίην εἶχε τάφου πρόφασιν.  
 δύσμορος ἦς ὠδῖνα διέλατο πῦρ τε καὶ ὕδωρ  
 ἀμφοτέρων δε δοκῶν, οὐδενός ἐστιν ὄλωρ

## 57.—ΠΑΜΦΙΛΟΥ

Τίπτε παναμέριος, Πανδιονὶ κάμμορε κούρα,  
 μυρομένα κέλαδεῖς τραυλὰ διὰ στομάτων,  
 ἥ τοι παρθενίας ποθος ἵκετο, τάν τοι ἀπηύρα  
 Θρηϊκίος Τηρεὺς αἰνὰ βιησάμενος,

## 58. ΑΝΤΙΠΑΤΡΟΥ

Καὶ κραναῆς Βαβυλῶνος ἐπίδρομον ἄρμασι τεῖχος  
 καὶ του ἐπ' Ἀλφειῷ Ζᾶνα κατηνγασάμην,  
 κάπων τ' αἰώρημα, καὶ Ἡελίοιο κολοσσόν,  
 καὶ μέγαν αἰπεινᾶν πυραμίδων κάματον,  
 μνᾶμά τε Μανσωλοῖο πελώριον· ἀλλ' ὅτ' ἐσεῖδον 5  
 Ἀρτέμιδος νεφέων ἄχρι θέοντα δόμον,  
 κείνα μὲν ἡμαύρωτο ἴδεκηνιδε<sup>1</sup> νόσφιν Ὀλύμπου  
 "Ἄλιος οὐδέν πω τοῖον ἐπηυγάσατο.

<sup>1</sup> Of the proposed emendations, Harberton's καὶ ἦν, *the* seems the best. I doubt if it is right. I render so.

## THE DECLAMATORY EPIGRAMS

### 56.—PHILIPPUS OF THESSALONICA

THE child, treading on the frozen stream of Thracian Hebrus, did not escape death, but when he slipped into the river, now less solidly frozen, his tender neck was cut through by the ice. The rest of his body was carried away, but the head which remained on the ice gave of necessity cause for a funeral. Unhappy she whose offspring was divided between fire and water and seeming to belong to both, belongs not wholly to either<sup>1</sup>

### 57.—PAMPHILUS

*To the Swallow*

WHY, unhappy daughter of Pandion, dost thou mourn all day long, uttering thy twittering note? Is it that regret is come upon thee for thy maiden-head, which Thracian Tereus took from thee by dreadful force?

### 58.—ANTIPATER

*On the Temple of Artemis at Ephesus*

I HAVE set eyes on the wail of lofty Babylon on which is a road for chariots, and the statue of Zeus by the Alpheus, and the hanging gardens, and the colossus of the Sun, and the huge labour of the high pyramids, and the vast tomb of Mausolus; but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy, and I said, "Lo, apart from Olympus, the Sun never looked on aught so grand"<sup>2</sup>

<sup>1</sup> cp. Book VII. No. 542

<sup>2</sup> For the seven wonders of the world see note on Bk VIII. No. 177.

## 59 ANTIΠΑΤΡΟΥ

Τέσσαρες αἰωροῦσι ταυυπτερίγων ἐπὶ νώτων  
 Νῆκαι ἰσηρίθμους νίεας ἀθανάτων  
 ἃ μὲν Ἀθηναίαν πολεμαδόκον, ἃ δ' Ἀφροδίταν,  
 ἃ δὲ τὸν Ἀλκείδαν, ἃ δ' ἀφόβητον Ἄρη,  
 σείο κατ' εὐόροφον γραπτὸν τέγος· ἐς δὲ νέονται  
 οὐρανόν, ὧ Ῥώμας Γαῖε πάτρας ἔρυμα.  
 θείη ἀνικατον μὲν ὁ βουφάγος, ἃ δὲ σε Κύπρις  
 εὐγαμον, εὐμητιν Παλλὰς, ἄτρεστον Ἄρης.

## 60.—ΔΙΟΔΩΡΟΥ

Πύργος δδ' εἰναλῆς ἐπὶ χοιράδος, οὐνομα νήσφ  
 ταῦτόν ἔχων, ὄρμον συμβολόν εἰμι Φάρος.

## 61.—ΑΔΕΣΠΟΤΟΝ

Γυμνὸν ἰδοῦσα Λάκαινα παλίντροπον ἐκ πολέμοιο  
 παῖδ' ἐὼν ἐς πάτραν ὤκυν ἰέντα πόδα,  
 ἀντιῇ αἶψα δι' ἥπατος ἤλασε λόγχαν,  
 ἄρρενα ῥήξαμένα φθόγγον ἐπὶ κταμένῳ  
 "Ἀλλότριον Σπάρτας, εἶπεν, γένος, ἔρρε πρὸς  
 ἔδαν,  
 ἔρρ', ἐπεὶ ἐψεύσω πατρίδα καὶ γενέταν."

## 62 —ΕΤΗΝΟΥ ΑΣΚΑΛΩΝΙΤΟΥ

Ξεῖνοι, τὴν περίβωτον ἐμὲ πτόλιν, Ἴλιον ἱρήν,  
 τὴν πάρος εὐπύργοις τείχεσι κληζομένην,  
 αἰῶνος τέφρῃ κατεδηδοκεν· ἀλλ' ἐν Ὀμηρῷ  
 κείμεν χαλκείῳ ἔρκος ἔχουσα πυλῶν.  
 οὐκέτι με σκάψει Τρωοφθόρα δούρατ' Ἀχαιῶν,  
 πάντων δ' Ἑλλήνων κείσομαι ἐν στόμασιν.

## THE DECLAMATORY EPIGRAMS

### 59.—ANTIPATER OF THESSALONICA

Four Victories, winged, hold aloft on their backs as many of the immortals. One upbids Athena in her warlike guise,<sup>1</sup> one Aphrodite, one Heracles, and another dauntless Ares. They are painted on the fair dome of thy house, and mount to heaven. O Caius,<sup>2</sup> bulwark of thy country, Rome, may Heracles, the devourer of oxen, make thee invincible, may Cypris bless thee with a good wife, Paas endue thee with wisdom, and Ares with fearlessness.

### 60.—DIODORUS

I, this tower on the rock in the sea, am Pharos,<sup>3</sup> bearing the same name as the island and serving as a beacon for the harbour

### 61.—ANONYMOUS

The Spartan woman, seeing her son hastening home in flight from the war and stripped of his armour, rushed to meet him, and driving a spear through his liver, uttered over the slain these words full of virile spirit "Away with thee to Hades, alien scion of Sparta! Away with thee, since thou wast false to thy country and thy father!"

### 62.—EVENUS OF ASCALON

STRANGERS, the ash of ages has devoured me, holy Iliou, the famous city once renowned for my towered walls, but in Homer I still exist, defended by brazen gates. The spears of the destroying Achaeans shall not again dig me up, but I shall be on the lips of all Greece.

<sup>1</sup> i. e. Minerva Bellatrix

<sup>2</sup> Caius Caesar the nephew and adopted son of Augustus.

<sup>3</sup> The lighthouse of Alexandria.

## GREEK ANTHOLOGY

### 63.—ΑΣΚΛΗΠΙΑΔΟΥ

Λυδὴ καὶ γένος εἰμὶ καὶ οὖνομα· τῶν δ' ἀπὸ Κόδρου  
 σεμνοτέρῃ πασῶν εἰμὶ δι' Ἀντίμαχον.  
 τίς γὰρ ἔμ' οὐκ ἤεισε, τίς οὐκ ἀνελέξατο Λυδὴν,  
 τὸ ξυνὸν Μουσῶν γράμμα καὶ Ἀντιμάχου,

### 64 —ΑΣΚΛΗΠΙΑΔΟΥ, οἱ δὲ ΑΡΧΙΟΥ

Αὐταὶ ποιμαίνοντα μεσημβρινὰ μῆλά σε Μοῦσαι  
 ἔδρακον ἐν κραναοῖς οὐρασί, Ἡσίοδε,  
 καὶ σαι καλλιπέτηλον, ἐρυσσάμεναι περὶ πᾶσαι,  
 ὥρεξαν δάφνας ἱερὸν ἀκρεμόνα,  
 δῶκαν δὲ κράνας Ἑλικωνίδος ἄνθεον ὕδωρ, δ  
 τὸ πτανοῦ πῶλον πρόσθεν ἔκοψεν ὄνυξ  
 οὗ σὺ κορεσσάμενος μακάρων γένος ἔργα τε μολπαῖς  
 καὶ γένος ἀρχαίων ἔγραφες ἡμιθέων

### 65.—ΑΔΕΣΠΟΤΟΝ

Γῇ μὲν ἔαρ κόσμος πολυδένδρεον, αἰθερὶ δ' ἄστρον,  
 Ἑλλάδι δ' ἦδε χθών, οἶδε δὲ τῇ πόλει.

### 66 —ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Μναμοσύναν ἔλε θάμβος, δὲ ἔκλυε τὰς μελιφώνου  
 Σαπφοῦς, μὴ δεκατὰν Μοῦσαν ἔχουσι βρατοί.

<sup>1</sup> The mistress of Antimachus, one of whose most celebrated poems was an elegy on her

<sup>2</sup> i.e. than those of the most noble lineage.

## THE DECLAMATORY EPIGRAMS

### 63.—ASCLEPIADES

LYDE<sup>1</sup> is my name and I am of Lydian race, and Antimachus has made me more noble than any descendant of Codrus.<sup>2</sup> For who has not sung me, who has not read Lyde, the joint work of the Muses and Antimachus?

### 64.—ASCLEPIADES OR ARCHIAS

THE Muses themselves saw thee, Hesiod, feeding thy sheep at mid-day in the rugged hills, and all drawing<sup>3</sup> round thee proffered thee a branch of holy laurel with lovely leaves. They gave thee also the inspiring water of the Heliconian spring, that the hoof of the winged horse<sup>4</sup> once struck, and having drunk thy fill of it thou didst write in verse the Birth of the gods and the Works, and the race of the ancient demigods.

### 65. ANONYMOUS

LEAFY spring adorns the earth, the stars adorn the heavens, this land adorns Helas, and these men their country

### 66. -ANTIPATER OF SIDON

MNEMOSYNE was smitten with astonishment when she heard honey-voiced Sappho, wondering if men possess a tenth Muse.

<sup>1</sup> I venture to render so it is exceedingly improbable that *ἀποσώμενα* is corrupt.

<sup>4</sup> Pegasus.

## GREEK ANTHOLOGY

### 67.—ΑΔΕΣΠΟΤΟΝ

Στήλην μητριῆς, μακρὰν λίθον, ἔστεφε κοῦρος,  
ὥς βίον ἡλλάχθαι καὶ τρόπον οἰόμενος·  
ἣ δὲ τάφῳ κλωθεῖσα κατέκτανε παῖδα πεσοῦσα.  
φεύγετε μητριῆς καὶ τάφον οἱ πρόγονοι.

### 68.—ΑΔΕΣΠΟΤΟΝ

Μητρυαὶ προγόνουσιν ἀεὶ κακόν· οὐδὲ φιλοῦσαι  
σώζουσιν· Φαῖδρην γυνῶθι καὶ Ἰππόλυτον.

### 69.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Μητριῆς δύσμητις ἀεὶ χόλος, οὐδ' ἐν ἔρωτι  
ἥπιος· οἶδα πάθῃ σώφρωνος Ἰππολῆτος.

### 70.—ΜΝΑΣΑΛΚΟΥ

Τραυλὰ μινυρομένα, Πανδιονὶ παρθένε, φωνᾶ,  
Τηρέος οὐ θεμιτῶν ἀψαμένα λεχέων,  
τίπτε παναμέριος γοᾷεις ἀνὰ δῶμα, χελιδόν;  
παύε', ἐπεὶ σε μένει καὶ κατόπιν δάκρυα.

### 71 —ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Κλῶνες ἀπηρόρειοι ταναῆς δρυός, εὐσκιον ἕψος  
ἀνδράσιν ἄκρητον καῖμα φυλασσομένοις,  
εἰπέταλοι, κεράμων στεγανώτεροι, οἰκία φαττῶν,  
οἰκία τεττύγων, ξυδιοὶ ἀκρεμόνες,  
κῆμα τὸν ὑμετέραισιν ὑποκλινθέντα κόμαισιν  
βύσασθ', ἀκτίνων ἡέλιου φνυγάδα.

## THE DECLAMATORY EPIGRAMS

### 67.—ANONYMOUS

THE boy was crowning his stepmother's funeral stele, a tall column, thinking that in changing life for death she had changed her character. But it came down on the tomb and killed him. Stepsons, avoid even the tomb of your stepmother

### 68.—ANONYMOUS

STEPMOTHERS are always a curse to their stepchildren, and do not keep them safe even when they love them. Remember Phaedra and Hippolytus.

### 69.—PARMENION OF MACEDONIA

A STEPMOTHER's spite is ever mordant, and not gentle even in love. I know what befel chaste Hippolytus.

### 70. MNASALCAS

O DAUGHTER of Pandion with the plaintive twittering voice, thou who didst submit to the unlawful embraces of Lereus, why dost thou complain, swallow, all day in the house? Cease, for tears await thee hereafter too.

### 71.—ANTIPHILUS OF BYZANTIUM

OVERHANGING branches of the spreading oak, that from on high shade well men seeking shelter from the untempered heat, leafy boughs roofing closer than tiles, the home of wood-pigeons, the home of cicadas, O noontide branches, guard me, too, who lie beneath your foliage, taking refuge from the rays of the sun.

## 72. ANTIΠΑΤΡΟΥ

Εὐκόλος Ἑρμείας, ὦ ποιμένες, ἐν δὲ γάλακτι  
 χαίρων καὶ δρυὶν σπενδομένοις μέλιτι  
 ἀλλ' οὐχ Ἡρακλῆος ἕνα δὲ κτίλον ἢ παχὺν ἄρνα  
 αἰτεῖ, καὶ πάντως ἐν θύοις ἐκλέγεται.  
 ἀλλὰ λύκους εἶργει. τί δὲ τὸ πλεόν, εἰ τὸ φυλαχθὲν δ  
 ὀλλυται εἴτε λύκοις, εἴθ' ὑπὸ τοῦ φύλακος;

## 73.—ANTIΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Εὐβοικοῦ κόλποιο παλινδίνητε θάλασσα,  
 πλαγκτὸν ὕδωρ, ἰδίαις ρεύμασιν ἀντίπαλον,  
 ἤελψ κῆν νυκτι τεταγμένον ἐς τρίς, ἄπιστον  
 ναυσὶν ὅσον πέμπεις χεῦμα δανειζόμενον  
 θαῦμα βίου, θαμβῶ σε τὸ μυρίον, σὺ δὲ ματεύω δ  
 σὴν στάσιν· ἀρρήτω ταῦτα μέμηλε φύσει.

## 74.—ΑΔΕΣΠΟΤΟΝ

Ἄγρὸς Ἀχαιμενίδου γενόμεν ποτέ, νῦν δὲ Μενίππου  
 καὶ πάλιν ἐξ ἑτέρου βήσομαι εἰς ἕτερον.  
 καὶ γὰρ ἐκεῖνος ἔχειν μέ ποτ' ᾔφeto, καὶ πάλιν οὗτος  
 οἶεται· εἰμὶ δ' ὅλως οὐδενός, ἀλλὰ Τύχης.

## 75.—ΕΘΗΝΟΥ ΑΣΚΑΛΩΝΙΤΟΥ

Κῆν με φάγῃς ἐπὶ ῥίζαν, ὅμως ἔτι καρποφορήσω  
 ὅσσον ἐπισπεῖσαι σοί, τράγε, θυομένῃ.

## THE DECLAMATORY EPIGRAMS

### 72.—ANTIPATER

HERMES, ye shepherds, is easily contented, rejoicing in libations of milk and honey from the oak-tree, but not so Heracles. He demands a ram or fat lamb, or in any case a whole victim. But he keeps off the wolves. What profits that, when the sheep he protects if not slain by the wolf is slain by its protector?

### 73.—ANTIPHILUS OF BYZANTIUM

O ALTERNATING flood of the Euboean gulf, vagabond water, running contrary to thy own current, how strong but inconstant a stream thou lendest to the ships, changing its direction regularly thrice by day and thrice by night! Thou art one of the marvels of life, and I am filled with infinite wonder at thee, but do not seek the reason of thy factious course. It is the business and the secret of Nature.

### 74.—ANONYMOUS

I WAS once the field of Achaemenides and am now Menippus', and I shall continue to pass from one man to another. For Achaemenides once thought he possessed me, and Menippus again thinks he does; but I belong to no man, only to Fortune.

### 75. EVENUS OF ASCALON

*(The Vine speaks)*

THOUGH thou eatest me to the root, billy-goat, I will yet bear fruit enough to provide a libation for thee when thou art sacrificed.

## 76.—ΑΝΤΙΠΑΤΡΟΣ

Δισσᾶν ἐκ βροχίδων ἃ μὲν μία πίονα κίχλαν,  
 ἃ μία δ' ἱππεία κόσσυφον εἶλε πάγα·  
 ἀλλ' ἃ μὲν κίχλας θαλερὸν δέμας ἐς φάος Ἡοῦς  
 οὐκέτ' ἀπὸ πλεκτᾶς ἦκε δεραιοπέδας,  
 ἃ δ' αὖθις μεθέηκε τὸν ἱερόν. ἦν ἄρ' ἰοιδῶν 5  
 φειδῶ κῆν κωφαῖς, ξεῖνε, λυοσταςίαις.

## 77.—ΑΝΤΙΠΑΤΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πριομένα κάλλει Γανυμήδεος εἶπέ ποθ' Ἥρα,  
 θυμοβόρον ζάλου κέντρον ἔχουσα νόψ·  
 " Ἄρσεν πῦρ ἔτεκεν Τροία Διὶ τουγὰρ ἐγὼ πῦρ  
 πέμψω ἐπὶ Τροίᾳ, πῆμα φέροντα Πάριν·  
 ἥξει δ' Ἰλιάδαις οὐκ ἀετός, ἀλλ' ἐπὶ θοίναν 5  
 γῦπες, ὅταν Δαναοὶ σκύλα φέρωσι πόνων."

## 78.—ΛΕΩΝΙΔΟΣ [ΤΑΡΑΝΤΙΝΟΣ]

Μὴ μέμνη μ' ἀπέπειρον αἰεὶ θάλλουσαν ὀπώρην  
 ἀχραδα, τὴν καρποῖς πάντοτε βριθομένην.  
 ὀππόσα γὰρ κλαδεῶσι πεπαίνομεν, ἄλλος ἐφέλκει·  
 ὀππόσα δ' ὠμὰ μένει, μητρὶ περικρέμαται.

## 79.—ΤΟΥ ΑΥΤΟΥ

Αὐτοθελὴς καρποὺς ἀποτέμνομαι, ἀλλὰ πεπείρους·  
 πάντοτε μὴ σκληροῖς τύπτε με χερμαδίοις.  
 μηνίσει καὶ Βάκχος ἐνυβρίζοντι τὰ κεινον  
 ἔργα· Δυκούργειος μὴ λαθέτω σε τύχη.

## THE DECLAMATORY EPIGRAMS

### 76.—ANTIPATER OF SIDON

Of two snares one caught a fat thrush, and the other, in its horsehair fetters, a blackbird. Now while the thrush did not free its plump body from the twisted noose round its neck, to enjoy again the light of day, the other snare let free the holy blackbird. Even deaf bird-snares, then, feel compassion for singers.

### 77.—ANTIPATER OF THESSALONICA

HERA, tortured by the beauty of Ganymede, and with the soul-consuming sting of jealousy in her heart, once spoke thus: "Troy gave birth to a male flame for Zeus; therefore I will send a flame to fall on Troy, Paris the bringer of woe. No eagle shall come again to the Trojans, but vultures to the feast, the day that the Danaï gather the spoils of their labour."

### 78. LEONIDAS OF ALEXANDRIA

*(This and the one following are Isopsepha)*

Do not, master, find fault with me, the wild pear-tree, ever loaded with unripe fruit. For the pears which I ripen on my branches are pilfered by another than yourself, but the unripe ones remain hanging round their mother.

### 79.—BY THE SAME

Of my own will I let my fruits be plucked, but when they are ripe. Stop throwing hard stones at me. Bacchus too will wax wrath with thee for doing injury to his gift. Bear in mind the fate of Lycurgus.

## GREEK ANTHOLOGY

### 80.—ΤΟΥ ΑΥΤΟΥ

Μάντιες ἀστερόεσσαν ὅσοι ζητεῖτε κέλευθον,  
 ἔρροϊτ', εἰκαίης ψευδολόγοι σοφίης.  
 ὑμέας ἀφροσύνη μαϊώσατο, τόλμα δ' ἔτικτεν,  
 τλήμονας, οὐδ' ἰδίην εἰδότας ἀκλεῖην.

### 81.—ΚΡΙΝΑΓΟΡΟΤ

Μὴ εἴπῃς θάνατον βιοτῆς δρῶν· εἰσὶ καμοῦσιν,  
 ὥς ζωοῖς, ἀρχαὶ συμφορέων ἕτεραι.  
 ἄθρει Νικίῳ Κρόνι μόνον· ἦδη ἑκευτο  
 εἰν αἶδῃ, νεκρὸς δ' ἦλθεν ὑπ' ἡέλιον·  
 ἄστοι γὰρ τύμβοιο μετοχλίσσαντες ὀχῆας,  
 εἵρυσαν ἐς ποινὰς τλήμονα δυσθανέα.

### 82. ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μηδ' ὅτ' ἐπ' ἀγκύρης, ὁλοῇ πίστευε θαλάσση,  
 ναυτίλε, μηδ' εἰ τοι πείσματα χέρσος ἔχοι.  
 καὶ γὰρ Ἴων ὄρμῳ ἐνὶ κάππεσεν· ἐς δὲ κόλυμβον  
 ναυτοῦ τὰς ταχινὰς οἶνος ἔδῃσε χέρας.  
 φεύγε χοροῖτυπῶν ἐπινήϊον· ἐχθρὸς Ἰάκχῳ  
 πόντος· Τυρσηνοὶ τοῦτον ἔθεντο νόμον.

### 83.—ΦΙΛΙΠΠΟΤ

Νηὸς ἐπενγομένης ὠκύν δρόμον ἀμφεχόμενον  
 δελφῶνες, πελάγους ἰχθυφάγοι σκυλάκες.

<sup>1</sup> Tyrant of Cos late in the first century B.C. We have coins with his head and numerous inscriptions in his honour.

<sup>2</sup> Grotius renders as if it were *διπλῆς* "twice dead," but

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### 80.—BY THE SAME

YE prophets who explore the paths of the stars,  
out on you, ye false professors of a futile science!  
Folly brought you to the birth, and Rashness was  
your mother, ye poor wretches, who know not even  
your own disrepute.

### 81.—CRINAGORAS

TELL me not that death is the end of life. The  
dead, like the living, have their own causes of suf-  
fering. Look at the fate of Nicias of Cos.<sup>1</sup> He had  
gone to rest in Hades, and now his dead body has  
come again into the light of day. For his fellow-  
citizens, forcing the bolts of his tomb, dragged out  
the poor hard-dying<sup>2</sup> wretch to punishment.

### 82.—ANTIPATER OF THESSALONICA

TRUST not, mariner, to the fatal sea, even when  
thou art at anchor, even when thy hawsers are fast  
on land. For Ion fell overboard in the harbour, and  
his active hands, fettered by the wine, were useless  
for swimming. Shun dances and carousal on board  
ship. The sea is the enemy of Bacchus. Such is  
the law established by the Tyrrhene pirates.<sup>3</sup>

### 83.—PHILIPPUS

THE dolphins, the fish-eating dogs of the sea, were  
sporting round the ship as she moved rapidly on her  
the meaning of *δυσχερεια* is that they, so to speak, prolonged  
his agony as if he were still alive.

<sup>1</sup> Who captured Dionysus and were turned into dolphins  
by him as a punishment. See *Homeric Hymn vii*.

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καπροφονος δὲ κύων θηρσὶν κείνους ἱκελῶσας  
 δύσμορος, ὥς ἐπὶ γῆν εἰς βυθὸν ἐξέθορεν.  
 ὦλετο δ' ἀλλοτρίης θήρης χάριν· οὐ γὰρ ἑλαφρὸς 5  
 πάντων ἐστὶ κυνῶν ὁ δρόμος ἐν πελάγει.

### 84.—ΑΝΤΙΦΑΝΟΤΣ

Νηὸς ἀλιστρέπτου πλαγκτον κύτος εἶδεν ἐπ' ἀκτῆς  
 μηλοβότης, βλοσυροῖς κύμασι συρόμανον,  
 χεῖρα δ' ἐπέρριψεν· τὸ δ' ἐπεσπάσατ' ἐς βυθὸν ἄλμης  
 τὸν σώζονθ'· οὕτως πᾶσιν ἀπηχθάνετο  
 ναυηγὸν δ' ὁ νομεὺς ἔσχευ μόρον. ὦ δὲ ἐκείνην 5  
 καὶ δρυμοὶ χῆροι πορθμίδα καὶ λιμένες.

### 85.—ΦΙΛΙΠΠΙΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νῆα μὲν ὦλεσε πόντος, ἐμοὶ δ' ἔπορεν πάλι δαίμων  
 πλαζομένη φύσεως νῆα ποθεινοτέρην  
 πατρὸς ἰδὼν γὰρ ἐγὼ δέμας εἰς ἔμε καιριὸν ἐλθόν,  
 μουνερέτης ἐπέβην, φορτος ὀφειλόμενος.  
 ἦγαγεν εἰς λιμένας δὲ καὶ ἔσπειρεν δις ὁ πρέσβυς, 5  
 νῆπιον ἐν γαλῇ, δεύτερον ἐν πελάγει.

### 86. ΑΝΤΙΦΙΛΑΟΥ

Παμφάγος ἐρπηστής κατὰ δώματα λεχνοβόρος μῦς,  
 ὅστρεον ἀθρήσας χεῖλεσι πεπταμένον,  
 πώγωνος διεροῖο νόθην ὠδάξατο σαρκα·  
 αὐτίκα δ' ὀστρακείας ἐπλατάγησε δόμος,  
 ἀρμόσθη δ' ὀδύναισιν· ὁ δ' ἐν κλείθροισιν ἀφύκτοις 5  
 ληφθεὶς αὐτοφόνου τύμβον ἐπεσπάσατο.

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course. A boar-hound, taking them for game, dashed, poor fellow, into the sea, as he would have dashed on land. He perished for the sake of a chase that was strange to him; for not all dogs are light of foot in the sea.

### 84.—ANTIPHANES

A SHEPHERD saw the straying hull of a sea-tost boat carried along shore by the fierce waves. He seized it with his hand, and it dragged its saviour into the deep sea, so bitter was its hatred of all mankind. Thus the shepherd met with the fate of a shipwrecked mariner. Alas! both the woods and the harbour are put in mourning by that boat.

### 85.—PHILIPPUS OF THESSALONICA

THE sea destroyed my boat, but Heaven bestowed on me, as I was carried hither and thither, a more welcome natural boat. For seeing my father's body coming to me opportunely, I climbed on it, a solitary oarsman a burden which it was its duty to bear. The old man bore me to the harbour, thus giving life to me twice, on land as a babe and again at sea.

### 86.—ANTIPHILUS

AN omnivorous, crawling, beakerish mouse, seeing in the house an oyster with its lips open, had a bite at its flesh-like wet beard. Immediately the house of shell closed tightly with a clap owing to the pain, and the mouse, locked in the prison from which there was no escape, compassed for himself death and the tomb.

## 87.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Μηκέτι νῦν μινύριζε παρὰ δρυϊ, μηκέτι φώνει  
 κλωνὸς ἐπ' ἀκροτάτου, κόσσυφε, κεκλιμένος·  
 ἐχθροὶ σοι τόδε δένδρῳ ἐπέλγεα δ', ἄμπελος ἔνθα  
 ἀντέλλει γλαυκῶν σύσκιος ἐκ πετάλων·  
 κείνης ταρσὸν ἔρεισον ἐπὶ κλάδον, ἀμφὶ τ' ἐκείνῃ 5  
 μάλπῃ, λυγρὸν προχέων ἐκ στομάτων κέλαδον.  
 δρυὶς γὰρ ἐπ' ὀρνίθεσσι φέρει τὸν ἀνάρσιον ἰξόν,  
 ἃ δὲ βότρυν· στέργει δ' ὕμνοπόλους Βρόμιος.

## 88.—ΦΙΛΙΠΠΙΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μεμφομένη Βορέην ἐπεπωτώμην ὑπὲρ ἄλλης·  
 πνεῖ γὰρ ἐμοὶ Θρήκης ἥπιος οὐδ' ἄνεμος.  
 ἀλλὰ με τὴν μελιγερὺν ἀηδόνα δέξατο νώτοις  
 δελφίν, καὶ πτηνὴν πόντιος ἡνίοχαι  
 πιστοτάτῳ δ' ἐρέτῃ κορθμευομένη, τὸν ἄκωπον 5  
 ναύτην τῇ στομάτων θέλγον ἐγὼ κιθάρῃ.  
 εἰρεσίην δελφίνες αἰεὶ Μούσῃσιν ἄμισθον  
 ἤνυσαν· οὐ ψευστής μῦθος Ἀριονιος.

## 89.—ΤΟΥ ΑΥΤΟΥ

Λεμὸν διζυρὴν ἀπαμυνομένη πολύγερως  
 Νικῶ σὺν κούραις ἡκρολόγει στάχνας·  
 ὦλετο δ' ἐκ θάλπου· τῇ δ' ἐκ καλάμης συνεριθοὶ  
 νῆσαν πυρκαϊὴν ἄξυλον ἀσταχύων  
 μὴ νεμέσα, Δήμητερ, ἀπὸ χθονὸς εἰ βροτὸν οὔσαν 5  
 κοῦραι τοῖς γαίης σπέρμασιν ἡμφίεσαν.

\* Philomela, before she was changed into a nightingale,

## THE DECLAMATORY EPIGRAMS

### 87.—MARCUS ARGENTARIUS

No longer warble, blackbird, by the oak-tree, no longer perch on the highest branch and call. This tree is thy enemy, hie thee to where the vine mounts with shady green leaves. Set thy feet on its branch and sing by it, pouring shrill notes from thy throat. For the oak bears the mistletoe which is the foe of birds, but the vine bears grape clusters, and Bacchus loves songsters.

### 88. —PHILIPPUS OF THESSALONICA

I, the honey-voiced nightingale, was flying over the sea, complaining of Boreas (for not even the wind that blows from Thrace is kind to me),<sup>1</sup> when a dolphin received me on his back, the sea-creature serving as the chariot of the winged one. Borne by this most faithful boatman, I charmed the oarless sailor by the lyre of my lips. The dolphins ever served as oarsmen to the Muses without payment. The tale of Anon is not untrue.

### 89.—BY THE SAME

ANCIENT Nico, fending off distressful famine, was gleaning the ears of corn with the girls, and perished from the heat. Her fellow-labourers piled up for her a woodless funeral pyre from the straw of the corn. Be not wrathful, Demeter, if the maidens clothed a child of Earth in the fruits of the earth.

had suffered at the hands of her Thracian brother-in-law Terens.

## 90.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Νηῶν ὠκυπόρων δς ἔχεις κράτος, ἵππιε δαίμον,  
καὶ μέγαν Εὐβοίης ἀμφικρεμῇ σκόπελον,  
οὐρίον εὐχομένοισι δίδου πλόαν Ἄρεος ἄχρῃς  
ἐς πόλιν, ἐκ Συρίης πεισµατα λυσαμένοις.

## 91.—ΑΡΧΙΟΤ ΝΕΩΤΕΡΟΤ

Ἑρμῇ Κωρυκίων ναίων πόλιν, ᾧ ἄνα, χαίροις,  
Ἑρμῇ, καὶ λιτῇ προσγελάσαιο ὅσῃ.

## 92.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἄρκεϊ τέττιγας μεθύσαι δρόσος· ἀλλὰ πιόντες  
ἀείδειν κύκνων εἰσὶ γεγωνότεροι.  
ὡς καὶ ᾠιδὸς ἀνὴρ, ξένων χάριν, ἀνταποδοῦναι  
ὑμνοὺς εὐέρκταις οἶδε, παθὼν ὀλίγα.  
τοῦνεκά σοι πρῶτως μὲν ἀμείβομαι ἦν δ' ἐθέλωσιν  
Μοῖραι, πολλάκι μοι κείσθαι ἐν σελίσιν.

## 93.—ΤΟΥ ΑΥΤΟΥ

Ἀντίπατρος Πείσωνι γενέθλιον ᾧπασε βίβλον  
μικρὴν, ἐν δὲ μῇ νυκτὶ πονησάμενος.  
Ἰλαος ἀλλὰ δέχοιτο, καὶ αἰνήσειεν ᾠιδόν,  
Ζεὺς μέγας ὡς ὀλίγῳ πειθόμενος λιβάνῳ.

## 94. ΙΣΙΔΩΡΟΤ ΑΙΓΕΑΤΟΤ

Ποῦλυπον ἀγρεύσας ποτὲ Τύννιχος, ἐξ ἁλὸς εἰς γῆν  
ἔρριψεν, δείσας θηρὸς ἱμαντοπέδην.

## THE DECLAMATORY EPIGRAMS

### 90. ALPHEIUS OF MITYLENE

*To Poseidon*

LORD of horses, who hast dominion over the swift ships and the great precipitous rock of Euboea, grant a fair passage as far as the city of Ares<sup>1</sup> to thy suppliants who loosed their moorings from Syria.

### 91.—ARCHIAS THE YOUNGER

HAIL! Hermes, the Lord, who dwellest in the city of the Corymbians, and look kindly on my simple offering.

### 92.—ANTIPATER OF THESSALONICA

A LITTLE dew is enough to make the cicadas tipsy, but when they have drunk they sing louder than swans. So can the singer who has received hospitality repay his benefactors with song for their little gifts. Therefore first I send thee these lines of thanks, and if the Fates consent thou shalt see often written in my pages.

### 93.—BY THE SAME

ANTIPATER sends to Piso for his birthday a little volume, the work of one night. Let Piso receive it favourably and praise the poet, like great Zeus, whose favour is often won by a little frankincense.

### 94.—ISIDORUS OF AEGAE

TYNNICHUS once caught an octopus and threw it from the sea on to the land, fearing to be enchained by the creature's tentacles. But it fell on and twined

<sup>1</sup> i.e. Rome.

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ἀλλ' ὃ γ' ἐφ' ὑπνωοντα πεσὼν συνέδησε λαγῶν,  
 φεῦ, ταχὰ θηρευτὰς ἄρτι φυγόντα κύνας  
 ἀγρευθεὶς ἤγρευσεν· ὃ δ' εἰς ἅλα Τύννιχος ἰχθὺν  
 ἤκε πάλιν ζῶν, λύτρα λαγῶν ἔχων.

### 95.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Χειμερίαις νιφάδεσσι παλυννομένα τιθὰς δρυνε  
 τέκνοις εὐναίαις ἀμφέχεις πτέρυγας,  
 μέσφα μιν οὐράνιον κρύος ὤλεσαν· ἦ γὰρ ἔμεινεν  
 αἶθριος, οὐρανίων ἀντίπαλος νεφέων.  
 Πρόκιτη καὶ Μήδεια, κατ' Ἄιδος αἰδέσθητε  
 μητέρες ὀρνιθῶν ἔργα διδασκόμεναι.

### 96.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἀντιγένης ὁ Γελῶς ἔπος ποτὲ τοῦτο θυγατρὶ  
 εἶπεν, ὅτ' ἦν ἤδη νεύμενος εἰς Ἄϊδην·  
 “Παρθενε καλλιπάρηε, κόρη δ' ἐμή, ἴσχε συνεργὺν  
 ἤλακάτην, ἄρκεῦν κτῆμα πένητι βίῃ·  
 ἦν δ' ἔκρη εἰς ἰμέναιον, Ἀχαιῖδος ἦθεα μητρὸς  
 χρηστὰ φύλασσε, πόσει προῖκα βεβαιοτάτην.”

### 97.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Ἀνδρομάχης ἔτι θρήνον ἀκούομεν, εἰσέτι Τροίην  
 δερκομεθ' ἐκ βάθρων πᾶσαν ἐρειπομένην,  
 καὶ μόθον Αἰάντειον, ὑπὸ στεφάνῃ τε πόλῃος  
 ἔκδετον ἐξ ἱππῶν Ἑκτορα συρόμενον,  
 Μαιωνίδεω διὰ μοῦσαν, ὃν οὐ μία πατρὶς ὠοῖδον  
 κοσμεῖται, γαίης δ' ἀμφοτέρης κλίματα.

## THE DECLAMATORY EPIGRAMS

itself round a sleeping hare that, poor thing, had just escaped from the hounds. The captive became captor, and Tynnichus threw the octopus back alive into the sea, taking the hare as its ransom.<sup>1</sup>

### 95.—ALPHEIUS OF MITYLENE

A DOMESTIC hen, the winter snow-flakes falling thick on her, gathered her chickens safely bedded under her wings till the cold shower from the sky killed her, for she remained exposed, fighting against the clouds of heaven. *Prone* and *Mecæa*, hush for yourselves in Hades, learning from a hen what mothers ought to be.

### 96.—ANTIPATER OF THESSALONICA

ANTIGENES of Gela, when he was already on his road to Hades, spoke thus to his daughter: 'Maiden with lovely cheeks, daughter mine, let thy spindle ever be thy fellow-worker, a possession sufficient for a life of poverty. But if thou enterest into wedlock, keep with thee the virtues of thy Achaean mother, the safest dowry thy husband can have.'

### 97.—ALPHEIUS OF MITYLENE

We listen still to the lament of *Andromache*, still we see *Troy* laid in ruins from her foundations and the battle-toil of *Ajax*, and *Hector* bound to the chariot and dragged under the battlements of the town—  
—as through the verse of *Maecoides*, the poet whom not one country honours as its own, but all the lands of two continents.

<sup>1</sup> *op.* No. 14.

## 99.—ΣΤΑΤΥΛΛΙΟΥ ΦΛΑΚΚΟΥ

Οιδίποδες δισσαί σε, καὶ Ἥλεκτρη βαρυμηνις,  
καὶ δειπνοὶς ἐλαθεὶς Ἀτρεὺς Ἥλιος,  
ἄλλα τε πολυπαθέσσι, Σοφοκλέες, ἀμφὶ τυράννοις  
ἄξια τῆς Βρομίου βύβλα χοροῖτυπῆς,  
ταγόν ἐπὶ τραγικοῖο κατήνεσσαν θιάσσιω, 5  
αὐτοῖς ἥρων φθελγᾶμενοι στόμασι.

## 99.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Ἴξαλος εὐπώγων αἰγὸς πόσις ἐν ποθ' ἄλωῃ  
οἴνης τοὺς ἀπαλοὺς πάντας ἔδαψε κλίδους.  
τῷ δ' ἔπος ἐκ γαίης τόσον ἄπυσ' "Κεῖρε, κίκιστε,  
γναθμοῖς ἡμέτερον κλῆμα τὸ καρποφύρον·  
ρίζα γὰρ ἔμπεδος οὐσα πάλιν γλυκεὶ νέκταρ ἀνίσσει, 5  
ὅσπον ἐπισπείσαι σοί, τράγε, θυομένω."

## 100.—ΑΛΦΕΙΟΥ ΜΙΤΤΑΗΝΑΙΟΥ

Λητοῦς ὠδίνων ἱερὴ τροφὴ, τὴν ἀσάλευτον  
Αἰγαιῶ Κρονίδης ὠρμίσατ' ἐν πελάγει,  
οὐ νύ σε δειλαΐην, μὰ τεοῦς, δέσποινα, βοήσω,  
δαίμονας, οὐδὲ λόγοις ἔψομαι Ἀντιπάτρον·  
ὀλβίζω δ', ὅτι Φοῖβον ἐδεξασ, καὶ μετ' Ὀλυμπόν 5  
Ἄρτεμις οὐκ ἄλλην ἢ σὲ λεγεί πατρίδα.

## 101.—ΤΟΥ ΑΥΤΟΥ

Ἡρώων ὀλίγαι μὲν ἐν ὄρεσσιν, αἱ δ' ἔτι λοιπαὶ  
πατρίδες οὐ πολλῶ γ' αἰπυτεραι πεδίων·

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### 98.—STATYLLIUS FLACCUS

THY two Oenopodes and the relentless hate of Electra, and the Sin driven from heaven by the feast of Atreus and thy other writings that picture the many woes of princes in a manner worthy of the chorus of Dionysus, approved thee, Sophocles, as the chief of the company of tragic poets, for thou didst speak with the very lips of the heroes.

### 99. I KONIDAS OF TARENTHUM

THE nanny-goats' marble, bearded spouse once in a vineyard nibbled at the tender leaves of a vine. The vine spoke thus to him from the ground: "Cut close with thy jaws, accursed beast, my fruitful branches; my stem is cut off, and shall again send forth sweet nectar enough to serve as a libation for thee, goat, when thou art sacrificed!"

### 100.—ALPHEIUS OF MITYLENE

#### *To Delos*

HOLY nurse of Leda's babes, whom Zeus anchored immovably in the Argæan main—I swear, gracious lady, by thy own gods, that I will not call thee wretched or follow the verses of Antipater<sup>1</sup>. I deem thee blessed in that thou didst receive Phœbus, and that Artemis, after Olympus, calls no land her fatherland but thee.

### 101.—BY THE SAME

Few are the birth-places of the heroes that are still to be seen, and those yet left are not much

<sup>1</sup> *cp.* No. 75.

<sup>2</sup> See No. 408 below.

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οἶην καὶ σέ, τάλαινα, παρερχόμενός γε Μυκλήνῃν  
 ἔγνω, αἰπολίου παντὸς ἔρημοτέρην,  
 αἰπολικὸν μηνύμα γέρωσ δέ τις, "Ἡ πολύχρυσος," 5  
 εἶπεν, "Κυκλώπων τῇδ' ἐπέκειτο πόλις."

### 102.—ΑΝΤΩΝΙΟΥΤ [ΑΡΓΕΙΟΥΤ]

Ἡ πρὶν ἐγὼ Περσῆος ἀκρόπολις αἰθερίοιο,  
 ἢ πικρὸν Ἰλιάδαις ἀστέρα θρεψαμένη,  
 αἰπολίαισιν ἑναυλον ἔρημαιοισιν ἀνείμαι,  
 τίσασα Πριάμον δαίμοσιν ὄψέ δίκας.

### 103.—ΜΟΤΝΔΟΥΤ ΜΟΤΝΑΤΙΟΥΤ

Ἡ πολύχρυσος ἐγὼ τὸ πάλαι πόλις. ἢ τὸν Ἀτρειδῶν  
 οἶκον ἀπ' οὐρανίου δεξαμένη γενεῆς.  
 ἢ Τροίην πέρσασα θεόκτιτον, ἢ βασιλείαν  
 ἀσφαλές Ἑλλήνων οὔσα ποθ' ἡμιθέων,  
 μηλόβοτος κείμεαι καὶ βούνομος ἔνθα Μυκλήνῃ, 5  
 τῶν ἐν ἐμοὶ μεγάλων τούνομ' ἔχουσα μόνον.  
 Ἴλιον ἃ Νεμέσει μεμελημένον, εἴ γε, Μυκλήνῃ,  
 μηκέθ' ὀρωομένης, ἐσσί, καὶ ἐσσί πόλις.

### 104.—ΑΛΦΕΙΟΥΤ ΜΙΤΤΑΗΝΑΙΟΥΤ

Ἄργος, Ὀμηρικὲ μῦθε, καὶ Ἑλλάδος ἱερὸν οὔδας,  
 καὶ χρυσή τὸ πάλαι Περσέος ἀκρόπολις,  
 ἐσβέσαθ' ἡρώων κείνων κλέος, οἳ ποτε Τροίης  
 ἤρειψαν κατὰ γῆς θεόδομον στέφανον.  
 Ἄλλ' ἢ μὲν κρείσσων ἐστὶν πόλις· αἱ δὲ πεσοῦσαι 5  
 δείκνυσθ' εὐμύκων αὐλῖα βουκολίων.

## THE DECLAMATORY EPIGRAMS

higher than the soil. So, as I passed thee by, did I recognise thee, unhappy Mycenæ, more waste than any goat-fold. The herds still point thee out, and it was an old man who said to me, "Here stood once the city, rich in gold, that the Cyclopes built."

### 102.—ANTONIUS

#### *On the Same*

I, once the stronghold of sky-mounting Perseus, I, the nurse of the star<sup>1</sup> so cruel to the sons of Ilion, am left deserted now to be a fold for the goat-herds of the wilderness, and at length the spirit of Priam is avenged on me.

### 103. -MUNDUS MUNATIUS

I, MYCENÆ, the city once so rich in gold, I who received into my walls the house of the Atreidae, sons of Heaven, I who sacked Troy that a god built, I who was the secure royal seat of the Greek demi-gods, lie here, the pasture of sheep and oxen, with naught of my greatness left but the name. Well hath Nemesis borne thee in mind, Ilion, since now, when Mycenæ is no longer to be seen, thou art, and art a city

### 104 —ALPHEIUS OF MITYLENE

ARGOS, thou talk of Homer, and thou holy soil of Hellas, and thou stronghold of Perseus once all golden, ye are perished, and with you the light of those heroes who once levelled the god-built battlements of Troy. Now Troy is a city more powerful than ever and you are fallen and are pointed out as the stalls of lowing cattle.

<sup>1</sup> Of the Atreidae.

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### 105.—ΑΔΕΣΠΟΤΟΝ

Ἐκλάσθην ἀνέμοισι κίτις. τί με τεύχετε νῆα,  
ναυηγῶν ἀνέμων χερσὶ θεῶν, <sup>1</sup>

### 106.—ΛΕΩΝΙΔΑ [ΤΑΡΑΝΤΙΝΟΤ]

Ὀλκάδα πῦρ μ' ἔφλεξε, τόσῃν ἄλα μετρησασαν,  
ἐν χθονί, τῇ πεύκας εἰς ἐμὲ κειραμενῇ,  
ἦν πέλαγος διεσώσεν, ἐπ' ἥνους· ἀλλὰ θαλάσσης  
τὴν ἐμε γειναμένην εὖρον ἀπιστοτέρην.

### 107.—ΤΟΥ ΑΥΤΟΥ

Τὴν μικρὴν με λέγουσι, καὶ οὐκ ἴσα ποντοπορεύσαις  
ναυσὶ διιθύνειν ἄτρομον εὐπλοῖτην·  
οὐκ ἀπόφημι δ' ἐγὼ βραχὺ μὲν σκάφος, ἀλλὰ θα-  
λάσσην  
πᾶν ἴσον· οὐ μέτρων ἢ κρίσις, ἀλλὰ τύχης.  
ἔστω πηδαλίοις ἑτέρῃ πλέων· ἄλλο γὰρ ἄλλῃ 5  
θάρος· ἐγὼ δ' εἶην δαίμοσι σωζομένη.

C Merivale, in *Collections from the Greek Anthology*, 1833,  
p. 134.

### 108.—ΑΔΕΣΠΟΤΟΝ

Ὁ Ζεὺς πρὸς τὸν Ἑρωτα· “Βέλη τὰ σὰ πάντ'  
ἀφελούμαι.”  
χὼ πτανός· “Βρόντα, καὶ πάλι κύκνος ἔσῃ.”

### 109.—ΙΟΤΑΙΟΤ ΔΙΟΚΛΕΟΥΣ

Οὐκ οἶδ' εἴτε σάκος λέξαιμί σε, τὴν ἐπὶ πολλοῖς  
ἀντιπάλους πιστὴν σύμμαχον ὀπλισμένην,

<sup>1</sup> *cp.* No. 30 above.

## THE DECLAMATORY EPIGRAMS

### 105.—ANONYMOUS

I AM a pine tree broken by the wind. Why make  
a ship of me who tasted on land the ship-wrecking  
gales?

### 106.—LEONIDAS OF ALEXANDRIA

I AM a ship that, after I had traversed so many  
leagues of sea, the fire burnt on the land that had  
stripped herself of her pine-trees to build me. I, whom  
the sea spared, perished on the shore. I found her  
who bore me more faithless than the sea.<sup>1</sup>

### 107.—BY THE SAME (?)

THEY call me the little skiff, and say that I do not  
sail so well and fearlessly as the ocean ships. I do  
not deny it, I am a little boat, but small and great  
are all the same to the sea; it is not a matter of size,  
but of luck. Let another ship have more rudders<sup>2</sup>,  
one puts his trust in tins and another in that, but  
may I be saved by the grace of God.

### 108.—ANONYMOUS

SAID Zeus to Love "I will take away all your  
darts." SAID the winged boy "Thunder at me if  
you dare and I will make a swan of you again."

### 109.—JULIUS DIOCLÈS

I know not whether to call thee a shield, thee, the  
faithful ally with whom I armed myself against many

<sup>1</sup> For imitations of this see Nos. 34, 36, 398.

<sup>2</sup> Large ships had several.

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εἶτε σε βαιὸν ἐμοὶ πάντου σκάφος, ἢ μ' ἀπὸ νηὸς  
 ὀλλυμένης κομίσας νηκτὸν ἐπ' ἡϊόνας.  
 Ἄρεος ἐν πολέμοις ἔφυγον χόλον, ἐν τε θαλάσῃ 5  
 Νηρῆος· σὺ δ' ἄρ' ἦς ὄπλον ἐν ἀμφοτέροις.

### 110 — ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Οὐ στέργω βαθυληϊοὺς ἀρούρας,  
 οὐκ ὄλβον πολύχρυσον, οἶα Γύγης.  
 αὐτάρκους ἔραμαι βίου, Μακρίνε·  
 τὸ Μῆθεν γὰρ ἄγαν ὄγαν με τέρπει.

### 111 — ΑΡΧΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Θρηϊκὰς αἰνεῖται τις, ὅτι στοναχεῦσι μὲν νῆας  
 μητέρος ἐκ κόλπου πρὸς φάος ἐρχομένους,  
 ἔμπαλα δ' ὀλβίζουσιν ὄσους αἰῶνα λιπόντας  
 ἀπροιδῆς Κηρῶν λατρὶς ἔμαρψε Μόρος.  
 οἱ μὲν γὰρ ζῶντες αἰεὶ παντοῖα περῶσιν 5  
 εἰς κακά, τοὶ δὲ κακῶν εὖρον ἄκος φθίμενοι.

### 112 — ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τρὶς δέκα με πνεύσειν καὶ δις τρία μάντιες ἀστρων  
 φασὶν ἐμοὶ δ' ἀρκεῖ καὶ δεκάς ἢ τριτάτη·  
 τοῦτο γὰρ ἀνθρώποις βιοτῆς ὄρος· ἢ δ' ἐπὶ τούτοις  
 Νεστορι· καὶ Νεστορ δ' ἤλυθεν εἰς αἰδην.

### 113. — ΠΑΡΜΕΝΙΩΝΟΣ

Οἱ κόρις ἄχρι κόρου κορέσαντά μου· ἀλλ' ἐκορέσθην  
 ἄχρι κόρου καὐτὰς τοὺς κόρις ἐκκορίσας.

## THE DECLAMATORY EPIGRAMS

foes, or rather my little sea boat, since thou didst support me swimming from the doomed ship to the shore. In war I escaped the wrath of Ares, and on the sea that of Nereus, and in each case thou wast my defence

### 110.—ALPHEIUS OF MITYLENE

I CHAVE not for deep-soiled fields nor wealth of gold such as was Gyges' <sup>1</sup> I love a self-sufficient life, Macrinus. The saying "naught in excess" pleaseth me exceedingly.

### 111.—ARCHIAS OF MITYLENE

We should praise the Thracians because they mourn for their children when they issue from their mothers' wombs to the light, while on the other hand they hiss those on whom Death, the unforeseen servant of the Fates, lays his hand. For the living ever pass through every kind of evil, but the dead have found the medicine of all.

### 112. ANTIPATER OF THESSALONICA

THE astrologers foretold that I would live thrice ten and twice three years, but I am satisfied with the three decades. For this is the right limit of men's life. Longer life is for Nestor, and even Nestor went to Hades.<sup>2</sup>

### 113.—PARMENION

THE bugs fed on me with gusto till they were disgusted, but I myself laboured till I was disgusted, dislodging the bugs.<sup>3</sup>

<sup>1</sup> King of Lydia.

<sup>2</sup> *cp.* vii. 57, an imitation of this.

<sup>3</sup> The play on words cannot be reproduced.

## GREEK ANTHOLOGY

### 114.—ΤΟΥ ΑΥΤΟΥ

Παιδὸς ἄφ' ὑψηλῶν κεράμων ὑπὲρ ἄκρα μετωπα  
 κύπτοντος (Μοίρα νηπιάρχους ἄφοβον),  
 μήτηρ ἐξόπιθεν μαζῶ μετέτρεψε νόημα·  
 δις δὲ τεκνῶ ζωὴν ἐν κεχάριστο γάλα.

### 115.—ΑΔΕΞΠΟΤΟΝ

Ἄσπιδ' Ἀχιλλῆος, τὴν Ἑκτορος αἶμα πιούσαν,  
 Λαρτιάδης Δαναῶν ἦρσ' ἀκακοκρίσιγ'  
 ναυηγῶ δὲ θάλασσα κατέσπασε, καὶ παρὰ τύμβον  
 Αἴαντος νηκτὴν ὥρμισε, οὐκ Ἰθάκη.

### 115B.—ΑΛΛΟ

Καλὰ Ποσειδάων δίκασεν πολὺν μᾶλλον Ἀθήνης  
 \* \* \* \* \*  
 καὶ κρίσιν Ἑλλήνων στογερὴν ἀπεδείξε θάλασσα,  
 καὶ Σαλαμὶς ἀπέχει κῦδος ὀφειλόμενον.

### 116.—ΑΛΛΟ

Ἄσπις ἐν αἰγιαλοῖσι βοᾷ, καὶ σῆμα τινάσσει,  
 αὐτὸν σ' ἐκκαλέουσα, τὸν ἄξιον ἀσπιδιωτὴν·  
 "Ἐγρεο παῖ Τελαμώνος, ἔχεις σύκος Αἰακίδαο."

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<sup>1</sup> The shield was awarded to Ulysses and this led to Ajax  
 60

## THE DECLAMATORY EPIGRAMS

### 114.—BY THE SAME

A CHILD was peeping down from the very edge of a high tiled roof (Death has no fears for little children), when its mother from behind turned away its attention by showing it her breast. Thus one fount of milk twice bestowed life on her child.

### 115.—ANONYMOUS

#### *On the Shield of Achilles?*

THE son of Laertes gained by the unjust judgment of the Greeks the shield of Achilles that had drunk the blood of Hector. But when he suffered shipwreck the sea robbed him of it, and floated it ashore by the tomb of Ajax and not in Ithaca.

### 116a.—ANONYMOUS

#### *On the Same*

POSEIDON'S judgment was far more admirable than Athena's . . . The sea proved how hateful was the decision of the Greeks, and Salamis possesses the glory that is her due.

### 116b.—ANONYMOUS

#### *On the Same*

THE shield cries aloud by the shore and beats against the tomb, summoning thee, its worthy bearer. "Awake, son of Telamon, the shield of Achilles is thine."

killing himself. When Ulysses was shipwrecked the shield is said to have come ashore in Salamis, the home of Ajax.

## 117.—ΣΤΑΥΤΑΛΙΟΥ ΦΛΑΚΚΟΥ

Πένθιμον ἦνίκα πατρὶ Πολυξείνης ὑμέναιον  
 ἤνυσεν ὀγκωτοῦ Πύρρος ὑπερθε τάφου,  
 ὧδε πολυκλαύταιο κομας λακίσασα καρῆνον  
 Κισσηΐς τεκέων κλαῦσε φόνους Ἑκάβη·  
 “Πρόσθε μὲν ἄξονίοις φθιτὸν εἵρυσας Ἑκτορα  
 δεσμοῖς·  
 νῦν δὲ Πολυξείνης αἶμα δέχῃ φθίμενος·  
 Αἰακίδη, τί τοσοῦτον ἐμῇ ὠδύσσαιο νηδυΐ;  
 παισὶν ἔφυς γὰρ ἐμοῖς ἥπιος οὐδὲ νέκυς.”

## 118.—[ΒΗΣΑΝΤΙΝΟΥ]

ὦ μοι ἐγὼν ἡβης καὶ γήραος οὐλομένοιο  
 τοῦ μὲν ἐπερχομένου, τῆς δ' ἀπονισαμένης.

## 119.—ΠΑΛΛΑΔΑ

Εἴ τις ἀνὴρ ἄρχων ἐθέλει κολάκων ἀνέχεσθαι,  
 πολλοὺς ἐκδώσει τοῖς μιαινοῖς στόμασιν·  
 ὥστε χρὴ τὸν ἄριστον, ἀπεχθαίροντα δικαίως,  
 ὡς κόλακας μισεῖν τοὺς κολακευομένους.

## 120. ΛΟΥΚΙΑΝΟΥ ΣΑΜΩΣΑΤΕΩΣ

Φαῦλος ἀνὴρ πίθος ἐστὶ τετρημένος, εἰς θν ἀπάσας  
 ἀντλῶν τὰς χάριτας, εἰς κενὸν ἐξέχεας.

## 121.—ΑΔΗΛΟΝ

Σπάρτας καὶ Σαλαμῖνος ἐγὼ φυτὸν ἀμφήριστον  
 κλαίω δ' ἡϊθέων ἐξοχὸν ἢ προμάχων.

## THE DECLAMATORY EPIGRAMS

### 117.—STATYLLIUS FLACCLUS

WHEN Pyrrhus on his father's high-piled tomb celebrated in his honour the mournful wedding of Polyxena, thus did Cissean Hecuba bewail the murder of her children, tearing the hair from her tear-worn head "Once thou didst drag dead Hector tied to thy chariot wheels, and now thou art dead thou acceptest the blood of Polyxena. Achilles, why is thy wrath so sore against the fruit of my womb?" Not even in death art thou gentle to my children."

### 118.—ANONYMOUS

ALAS for youth and hateful old age! The one approaches and the other is gone.

### 119.—PALLADAS

IF a man who is a ruler choose to put up with flatterers, he will sacrifice many to their vile mouths; so the best men, in righteous hatred, should detest the flattered as much as the flatterer.

### 120. LUCIAN

A BAD man is like a jar with a hole in it. Pour every kindness into him and you have shed it in vain.

### 121.—ANONYMOUS

#### *On the Hyacinth*

I AM a plant for which Sparta and Salamis dispute, and I mourn for either the fairest of youths or the stoutest of warriors.<sup>1</sup>

<sup>1</sup> i.e. either for Hyacinthus or for Ajax. The flower was supposed to bear the initials AI or T.

## 122.—ΑΔΕΣΠΟΤΟΝ, οἱ δὲ ΕΤΗΝΟΤ

Ἄτθι κορα μελίθρεπτε, λίλος λίλον ἀρπάξασα  
 τέττιγα πτανοῖς δαῖτα φέρεις τέκεσιν,  
 τὸν λάλον ἂ λαλόεσσα, τὸν εὐπτερον ἂ πτερόεσσα,  
 τὸν ξένον ἂ ξείνα, τὸν θερινὸν θερινή,  
 κοῦχ' ἰάχος ῥίψεις; οὐ γὰρ θέμις, οὐδὲ δίκαιον,  
 ὄλλυσθ' ὕμνοπόλους ὕμνοπόλοις στόμασιν.

## 123. &lt;ΛΕΩΝΙΔΟΥ ΑΛΕΞΑΝΔΡΕΩΣ&gt;

Ἐκ βοῖνης φάος ἔσχευ ἐπ' ἀχράδα μηκὰς ἰούσα,  
 ἐκ δ' ἐφάνη τυφλὴν μηκέτ' ἔχουσα κόρην·  
 δισσῶν τὴν ἑτέραν γὰρ ἐκέντρισεν ὄξυς ἀκάνθης  
 ὄξος. ἰδ' ὥς τέχνης δένδρον ἐνεργότερον.

## 124.—ΑΔΗΛΟΝ

Ποῦ Φοῖβος πεπόμενται; Ἄρης ἀναμίνυται Δάφνῃ.

## 125.—ΑΔΗΛΟΝ

Θαρσαλέοι Κελτοὶ ποταμῷ ζηλήμονι Ῥήμφ  
 τέκνα ταλαντεύουσι, καὶ οὐ πάρος εἰσι τοκίης,  
 πρὶν πᾶν ἀθρήσωσι λελουμένοι ὕδατι σεμνῷ.  
 αἶψα γὰρ ἤλκα μητρὸς ὀλισθήσας διὰ κόλπων  
 νηπιάχος πρῶτον προχέει δάκρυ, τὸν μὲν αἰείρας  
 αὐτὸς ἐπ' ἄσπιδι θήκεν ἔδν πᾶν, οὐδ' ἀλεγίζει,  
 οὐπω γὰρ γενέταο φερεῖ νοῦν, πρὶν γ' ἐπαθρήσῃ

<sup>1</sup> We are told by Aelian that goats when suffering from

## THE DECLAMATORY EPIGRAMS

### 122.—ANONYMOUS, BY SOME ASSIGNED TO EVENUS *To a Swallow*

HONEY-NURTURED child of Athens, is it a prattling cicada that thy prattling self has caught and carries for a feast to thy winged brood? Dost thou, the chatterer, prey on the chatterer, thou, the winged, on the winged; thou, the guest of summer, on the guest of summer? Wilt thou not drop it at once, it is neither meet nor just that singers should perish by mouths skilled in song

### 123.—LEONIDAS OF ALEXANDRIA *(Isopsephon)*

A BLE-GOAT FUSING to browse on a wild pear recovered her sight from the tree, and so was no longer blind in one eye. For the sharp thorn pricked the one eye. See now a tree benefited more than the surgeon's skill!

### 124. ANONYMOUS

#### *On a Man cutting a Laurel with an Axe*

WHERE has Phoebus gone? Mars is on too close terms with Daphne.

### 125.—ANONYMOUS

THE brave Celts test their children in the jealous Rhine, and none regards himself as being the child's father until he sees it washed by that venerated river. At once, when the babe has glided from its mother's lap and sheds its first tears, the father himself lifts it up and places it on his shield, caring naught for its suffering, for he does not feel for it like a father's dimness of sight caused by suffusion, themselves prick the eye with a thorn

κεκριμένον λουτροῖσιν ἐλεγξινγάμον ποταμοῖο·  
 ἡ δὲ μετ' εἰλεῖθυσιν ἐπ' ἄλγεσιν ἄλγος ἔχουσα  
 μήτηρ, εἰ καὶ παιδὸς ἀληθέα οἶδε τοκῆα,  
 ἐκδέχεται τρομέονσα, τί μήσεται ἄστατον ὕδωρ.

10

## 126.—ΑΔΕΣΠΟΤΟΝ

Τίνας ἂν εἶποι λόγους Κλυταμνήστρα Ὀρέστου μέλλοντος  
 αὐτὴν σφάζει.

Πῇ ξίφος ἰθύνεις, κατὰ γαστέρος, ἢ κατὰ μαζῶν,  
 γαστήρ ἢ δ' ἐλοχευσεν, ἀνεθρέψαντο δὲ μαζοί.

## 127.—ΑΔΕΣΠΟΤΟΝ

\* Δι' περιλειφθῆ μικρὸν ἐν ἄλγεσιν ἡδέος οἴνου,  
 εἰς ὃξ' ὀτρύνεται τοῦτο τὸ λειπόμενον·  
 οὕτω ἀπαντήσας τῷ ὄλῳ βίον, εἰς βαθὺ δ' ἐλθὼν  
 γῆρας, ὃ πρεσβύτης γίνεται ὀξύχολος.

## 128.—ΑΔΗΛΟΝ

Εἶρπε δράκων, καὶ ἔπινεν ὕδωρ· σβέννυντο δὲ πηγαί,  
 καὶ ποταμὸς κεκόνιστο, καὶ ἦν ἔτι διψαλέος θήρ.

## 129.—ΝΕΣΤΟΡΟΣ

Εἶρπε τὸ μὲν, τὸ δ' ἔμελλε, τὸ δ' ἦν ἔτι νωθρὸν ἐν  
 εὐνῇ·  
 αὐτὰρ ὃ διψήσας ποταμῷ ὑπέθηκε γένειον.  
 πᾶς δ' ἄρα Κηφισὸς εἰσω ῥέειν ἄργαλέον δὲ  
 ἀνθερέων κελάρυζε. κατερχομένον δὲ ῥεεθρον,  
 Κηφισὸν κώκυον ὀλωλότα πολλάκι Νύμφαι.

5

\* Nestor of Laranda wrote *Metamorphoses* in verse and we

## THE DECLAMATORY EPIGRAMS

until he sees it judged by the bath in the river, the test of conjugal fidelity. The mother, suffering new pangs added to those of childbirth, even though she knows him to be the child's true father, awaits in fear and trembling the pronouncement of the inconstant stream.

### 126.—ANONYMOUS

*(What Clytemnestra might have said when Orestes was about to kill her)*

Where dost thou direct thy sword, to my belly or my breasts? This belly brought thee forth, these breasts nurtured thee.

### 127.—ANONYMOUS

If a little sweet wine remains in a vessel, this remnant turns to vinegar. So the old man who has quite emptied life and has reached the depth of old becomes sour-tempered.

### 128.—ANONYMOUS (BUT PROBABLY FROM THE SAME POEM AS THE FOLLOWING)

The dragon crept down and drank water. The sources were exhausted and the river became dry dust, and still the brute was athirst.

### 129.—NESTOR<sup>1</sup>

PART of it was crawling, part of it was about to crawl, and the rest was still torpid in its lair. But it thirsted and put its jaws in the stream. Then all Cephissus ran into them, and horrid gurgling sounded in its throat. As the water sunk, often did the nymphs lament for Cephissus that was no more.

have here extracts from this poem. See also Nos. 364 and 537. We do not know what this story of the dragon was.

# GREEK ANTHOLOGY

## 130.—ΑΔΗΛΟΝ

Παλλάδος εἰμὶ φυτὸν· Βρομίοι τί με θλίβετε κλῶνες;  
ἄρατε τοὺς βοτρυάς· παρθένος οὐ μεθύω.

## 131.—ΑΔΗΛΟΝ

Οὐρεσιν ἐν δολιχοῖς βλωθρὴν πίτιν ὑέτιός με  
πρόρριζον γαίης ἐξεκνύλισε νοτός·  
ἐνθεν ναῦς γενόμενῃ, ἀνέμοις πάλιν ὄφρα μάχωμαι.  
ἄνθρωποι τόλμης οὐ ποτε φειδόμενοι.

## 132.—ΑΔΕΣΠΟΤΟΝ

Σωφροσύνη καὶ Ἔρως κατεναντίον ἀλλήλοισιν  
ἐλθόντες ψυχὰς ὤλεσαν ἀμφοτεροί·  
Φαίδρην μὲν κτείνειν πυρρῆες πόθος Ἱππολύτοιο·  
Ἱππόλυτον δ' ἀγνὴ πέφνε σαρκοφροσύνη.

## 133.—ΑΔΗΛΟΝ

Εἴ τις ἄπαξ γῆμας πάλι δεύτερα λέκτρα διώκει,  
ναυηγὸς πλώει δις βυθὸν ἀργαλέον

## 134, 135.—ΑΔΗΛΟΝ

Ἐλπίς, καὶ σὺ Τύχῃ, μέγα χαίρετε· τὴν ὁδὸν εὖρον·  
οὐκέτι γὰρ σφετέραις ἐπιτέρπομαι. ἔρρετε ἄμφω,  
οὐνεκεν ἐν μερόπεσσι πολυπλανέες μάλα ἐστέ  
ὅσσα γὰρ ὑπερέως οὐκ ἔσσεται, ὅμως ἐν ἡμῖν  
φάσματα, ὡς ὕπνῳ, ἐμβάλλετε, οἷα τ' ὄντα.  
ἔρρε κακὴ γλήνη, πολυῶδινε· ἔρρετε ἄμφω.

## THE DECLAMATORY EPIGRAMS

### 130.—ANONYMOUS

*(The Olive-tree speaks)*

I AM the plant of Pallas. Why do you clasp me,  
ye branches of Bacchus? Away with the clusters!  
I am a maiden and drink no wine.

### 131.—ANONYMOUS

I WAS a sturdy pine on the mountain ridge, and  
the rainy south wind tore me up by the roots. Then  
out of me was built a ship to fight again with the  
winds. Ye men, ye never flinch from night.

### 132.—ANONYMOUS

CHASTITY and Love, meeting in the lists, both de-  
stroyed life. Her burning love for Hippolytus slew  
Phædra, and his pure chastity slew Hippolytus.

### 133.—ANONYMOUS

If one who has once been married seeks another  
wife, he is like a shipwrecked sailor who sets sail  
again on the dreadful deep.

### 134, 135.—ANONYMOUS

HOPZ and Fortune, a long farewell to you both!  
I have found the way. I no longer take delight in  
aught of yours. Away with both of you! for ye lead  
men far astray. Ye present to our minds, as in  
visions of sleep, things that never shall really be, as  
if they were. Away with thee, poor puppet, mother  
of many woes, away with you both! Make sport,

παίξοιτ', εἴγε θέλοιτε, ὅσους ἐμεῦ ὕστερον ὄντας  
 εὖροιτ' οὐ νοέοντας ὅπερ θέμις ἐστὶ νοῆσαι.  
 ἀτρεκέως μαλα πᾶσι πλάιη, Τύχη ἐστὶ βροτοῖσιν·  
 ἐστὶ γὰρ ὑδρανέη, το δ' ἐπιπλέον οὐδὲ πέλουσα. 10  
 γράψε τίς, οἶδε θεός· τίνας εἵνεκεν, οἶδε καὶ αὐτός.

## 136.—ΚΤΡΟΤ

Αἶθε πατήρ μ' ἐδίδαξε δασύτριχα μῆλα νομεύειν,  
 ὥς κεν ὑπὸ πτελέησι καθήμενος, ἢ ὑπὸ πέτρῃς  
 συρίσδων καλάμοισιν ἐμὰς τέρπεσκον ἀνίας.  
 Πιερίδες, φεύγωμεν ἐκτιμένῃ πόλιν· ἄλλην  
 πατρίδα μαστεύσωμεν. ἀπαγγελέω δ' ἄρα πᾶσιν 5  
 ὥς ὅλοσι κηφῆνες ἐδηλήσαντο μελισσας

## 137.—ΓΡΑΜΜΑΤΙΚΟΤ

τινὸς ἡμίτηρου πρὸς Ἀδριανὸν τὸν βασιλέα  
 Ὁ μισύ μοι τέθηκε, τὸ δ' ἡμισυ λιμὸς ἐλέγχει·  
 σῶσόν μου, βασιλεῦ, μουσικοὶ ἡμίτονον.

Πρὸς δὲ ὁ βασιλεὺς ΑΔΡΙΑΝΟΣ ἀπεκρίνατο  
 Ἀμφοτέρους ἀδικεῖς καὶ Πλουτέα καὶ Φαέθοντα·  
 τὸν μὲν ἔτ' εἰσορύων, τοῦ δ' ἀπολειπόμενος.

## 138.—ΑΔΕΣΠΟΤΟΝ

Ἦν νέος, ἀλλὰ πένης· νῦν γηρῶν πλουσιὸς εἰμι,  
 ὃ μόνος ἐκ πάντων οἰκτρός ἐν ἀμφοτέροις·  
 ὅς τότε μὲν χρῆσθαι δυνάμην, ὅπότε οὐδὲ θν εἶχον,  
 νῦν δ' ὅποτε χρῆσθαι μὴ δυναμαί, τὰτ' ἔχω.

<sup>1</sup> This Byzantine poet is said to have written the lines when he was exiled by the Emperor Theodosius.

## THE DECLAMATORY EPIGRAMS

if you will, of whomever ye find after me, whose mind dwells on things he should not think of. Of a truth Fortune is a delusion for all mortals; for she is without force, and mostly even without being.—Who wrote this, God knows. Why? Himself only knows.

### 136.—CYRUS

Would that my father had taught me to shepherd fleecy flocks, so that, sitting under the elms or piping under a rock, I might cheer my sorrows with music. Let us fly, ye Muses, from the stately city, and seek another home. I will announce to all that the pestilent drones have done mischief to the bees.<sup>1</sup>

### 137.—A CERTAIN HALF-STARVED GRAMMARIAN TO THE EMPEROR HADRIAN

The half of me is dead, and starvation is subduing the other half. Save, Sire, a musical semitone of me.<sup>2</sup>

### THE EMPEROR'S REPLY THERETO

Thou dost wrong both Pluto and the Sun by looking still on the latter and failing to go to the former.

### 138.—ANONYMOUS

I was once young, but poor, now I am old I am rich. I alone of mortals was miserable both in youth and age. When I was able to use riches I had nothing, and now, when I cannot use them, I have them.

<sup>2</sup> i.e. half at least of my learned self.

# GREEK ANTHOLOGY

## 139.—ΚΛΑΤΔΙΑΝΟΤ

Μαχλὰς εὐκροτάλοισιν ἀνευαζουσα χορείαις,  
δίξυγα παλλομένοισι τινάγμασι χαλκὸν ἀρύσσει·

\* \* \* \* \*  
τῆς μὲν ὑποκλέπτων πολλὴν τρίχα, γείτονα μοίρης.  
ἡλεμάτοις ὑκτίσι χαράσσεται ὄμματος αὐγὴ· 5  
ψευδόμενον δ' ἐρύθημα κατέγραφεν ἄχρους αἰδώς,  
ἀγλαΐῃ στέφασα νόθη κεκαλυμμένα μῆλα.

## 140.—ΤΟΥ ΑΥΤΟΥ

Ἔδρην χαλκεόπεζον ἐπὶ προθύροις Ἑλικῶνος  
εἰστήκει θεράπων τις ὑπὲρ νώτοιο μεμαρπώς,  
οὐδ' ἔβλεπν' ἰογενεὶ πορεῖν ἐπίβαθρον αἰοιδῆς·  
τοῦνεκά μιν θώρηξε νόον παλῦμητις ἀνάγκη.

## 141.—ΑΔΕΣΠΟΤΟΝ

Κοινῇ πὰρ κλισίῃ ληθαργικὸς ἡδὲ φρενοπλήξ  
καίμενοι, ἀλλήλων νοῦσον ἀπεσκέδασαν  
ἐξέθορε κλίνης γὰρ ὁ τολμήεις ὑπὸ λύσσης,  
καὶ τὸν ἀναίσθητον παντὸς ἔτυπτε μέλους.  
πληγαὶ δ' ἀμφοτέροις ἐγένοντ' ἄκος, αἷς ὁ μὲν αὐτῶν 5  
ἔγραπτο, τὸν δ' ὑπνῷ πουλὺς ἔριψε κόπος.

## 142.—ΑΔΕΣΠΟΤΟΝ

Κρημνοβάταν, δικερῶν, Νυμφῶν ἡγήτορα Πάνα  
ἀζόμεθ', ὅς πετρίνοι ταῦδε κέκηδες δόμον,  
ἔλαον ἔρμεναι ἄμμι, ὅσοι λίβα τήνδε μολόντες  
ἀενάου πομάτος, δίψαν ἀπώσαμεθα.

\* Probably a library or hall of a literary institute

## THE DECLAMATORY EPIGRAMS

### 139.—CLAUDIANUS

THE wanton, accompanying her dance with shrill shrieks and castanets, beats the brazen clappers together with quivering movements. Her grey hair, the harbinger of death, is concealed by      She tortures her eyes to dart ineffectual flashes, her false colour is sickled o'er by the pallor of shame, while a fictitious splendour clothes her hidden breasts.

### 140.—BY THE SAME

A SERVING-MAN stood in the porch of Ilium<sup>1</sup> bearing on his shoulders a brazen-footed stool: he had seized, and would not give it to me, tired as I was, to sit on and recite. Therefore anxious necessity sharpened my wit to deal with the situation<sup>2</sup>

### 141. ANONYMOUS

A MAN in a lethargy and a maniac lying in one bed riddled each other of their respective maladies. For the one, made daring by his madness, leapt from the bed and belaboured the insensible man all over. The blows cured both, waking up the one, and his great exertion throwing the other into a sleep.

### 142.—ANONYMOUS

WE do worship to horned Pan, the walker on the crags, the leader of the Nymphs, who dwaleth in this house of rock, praying him to look with favour on all us who come to this constant fountain and quenched our thirst.

<sup>1</sup> What he means is a mystery to us. The circumstances must have been known to the public.

## 143.—ΑΝΤΙΠΑΤΡΟΥ

Αἰτος τοι δόμος οὗτος (ἐπεὶ παρὰ κύματι πηγῇ  
 ἵδρυμαι νοτερῆς δεσπότις ἡϊόνος),  
 ἀλλὰ φίλος πόντῳ γὰρ ἐπὶ πλατὺ δαιμαίνοντι  
 χαίρω, καὶ ναύταις εἰς ἐμὲ σωζομένοις.  
 ἱλάσκειν τὴν Κύπριν· ἐγὼ δέ σοι ἢ ἐν ἔρωτι  
 οὐριος, ἢ χαρσπῇ πνεύσομαι ἐν πελάγει.

## 144.—ΑΝΤΥΤΗΣ

Κύπριδος οὗτος ὁ χώρος, ἐπεὶ φίλον ἔπλετο τήνα  
 αἰὲν ὑπ' ἠπείρου λαμπρὸν ὄρην πέλαγος,  
 ὅφρα φίλον ναύτησι τελεῇ πλοοῖν· ἀμφὶ δὲ πόντος  
 δαιμαίνει, λιπαρὸν δερκόμενος ξόανον.

## 145.—ΑΔΕΣΠΟΤΟΝ

Ἐλθὼν εἰς Ἀἴθην, ὅτε δὴ σοφὸν ἤνυσε γῆρας,  
 Διογένης ὁ κύων Κροῖσον ἰδὼν ἐγέλα,  
 καὶ στρώσας ὁ γέρον τὸ τριβάνιον ἐγγὺς ἐκείνου,  
 τοῦ πολλὸν ἐκ ποταμοῦ χρυσὸν ἀφυσσαμένον,  
 εἶπεν· “Ἐμοὶ καὶ νῦν πλεῖω τόπος· ὅσσα γὰρ εἶχον, ὁ  
 πάντα φέρω σὺν ἐμοί· Κροῖσε, σὺ δ' οὐδὲν ἔχεις.”

*Aeschylus, Persae. 54.*

## 146. -ΑΔΕΣΠΟΤΟΝ

Ἐλπίδα καὶ Νέμεσιν Εὐνους παρὰ βωμὸν ἔπειξα,  
 τὴν μὲν, ἵνα ἐλπίξης· τὴν δ', ἵνα μηδὲν ἔχρης.

<sup>1</sup> *Factious.*

## THE DECLAMATORY EPIGRAMS

### 143.—ANTIPATER OF SIDON

SIMPLE is this my dwelling (beside the big waves  
am I enthroned, the queen of the sea bathed beach),  
but dear to me, for I delight in the sea, vast and  
terrible, and in the sailors who come to me for safety.  
Pay honour to Cypris, and either in thy love or on the  
gray sea I shall be a propitious gale to bear thee on.

### 144.—ANYTE

THIS is the place of Cypris, for it is sweet to her  
to look ever from the land on the bright deep, that  
she may make the voyages of sailors happy, and around  
the sea trembles, looking on her polished image.

### 145.—ANONYMOUS

DIOGENES the cynic, on his arrival in Hades, after  
his wise old age was finished, laughed when he saw  
Croesus. Spreading his cloak on the ground near  
the king, who once drew great store of gold from  
the river,<sup>1</sup> he said "Now, too, I take up more room  
than you, for all I had I have brought with me, but  
you, Croesus, have nothing."

### 146.—ANONYMOUS

I, EUNUA, have set up Hope and Nemesis by the  
altar, the one in order that thou mayst hope, the  
other that thou mayst get nothing.<sup>2</sup>

<sup>1</sup> The epigram seems to be facetious. The dedicator whose  
name means "bonigrant" really had a spite against mankind.

## 147. ΑΝΤΑΓΟΡΟΤ ΡΟΔΙΟΤ

ὦ ἴτε Δῆμητρος πρὸς ἀνάκτορον, ὦ ἴτε, μύσται,  
μὴ δ' ὕδατος προχοᾶς δείδετε χειμερίους  
τοῖον γὰρ Ξενοκλῆς ἰὸ Ξεῖνιδος ἀσφαλὲς ὕμιν  
ζεύγμα διὰ πλατέος τοῦδ' ἔβαλεν ποταμοῦ.

## 148.—ΑΔΕΣΠΟΤΟΝ

Τὸν βίον, Ἡράκλειτε, πολὺ πλεόν ἤπερ ὅτ' ἔξης  
δακρυεῖ νῦν ὁ βίος ἔστ' ἐλαεινότερος.  
τὸν βιον ἄρτι γέλα, Δημόκριτε, τὸ πλεόν ἢ πρίν·  
νῦν ὁ βίος πάντων ἔστι γελοιοτερος.  
εἰς ὑμεας δὲ καὶ αὐτὸς ὄρων, τὸ μεταξὺ μεριμνῶ  
πῶς ἅμα σοὶ κλαύσω, πῶς ἅμα σοὶ γελάσω.

## 149. ΑΝΤΙΠΑΤΡΟΥ

Εἶχεν Ἀριστείδης ο βοκέρριος οὐκ ἀπὸ πολλῶν  
πολλὰ, μὴς δ' ὀίος καὶ βοδὸς εὐπορίην.  
ἀλλὰ γὰρ οὐδ' ὁ πένης ἔφυγε φθονον· ἤματι δ' αὐτῷ  
θῆρες διῶν, τὴν βοῦν δ' ὤλεσε δυστοκίη  
μισήσας δ' ἀβληχὲς ἐπαίλιον, ἅμματι πῆρης  
ἐκ ταύτης βιοτὴν ἀχράδος ἐκρέμασεν.

## 150.—ΤΟΥ ΑΥΤΟΥ

Πλούτος Ἀριστείδῃ δάμαλις μία καὶ τριχόμαλλος  
ἦν δις· ἐκ τούτων λιμὸν ἔλαυνε θύρης.  
ἤμβροτε δ' ἀμφοτέρων· ἀμνὴν λύκος, ἔκτανε δ' ὠδὶς  
τὴν δάμαλιν· πενίης δ' ὤλετο βουκόλιον.  
πηροδέτῳ δ' ὁ γ' ἱμαντι κατ' αὐχένος ἅμμα λυγώσας,  
οἰκτρὸς ἀμυκῆτῳ κατθανε πᾶρ καλύβη.

## THE DECLAMATORY EPIGRAMS

### 147.—ANTAGORAS OF RHODES

Hie ye, hie ye, ye initiated, to the temple of Demeter, fearing not the winter floods. So safe a bridge for you hath Xenocrates, the son of Xenias, thrown across this broad river<sup>1</sup>

### 148.—ANONYMOUS

Weep for life, Heraclitus, much more than when thou didst live, for life is now more pitiable. Laugh now, Democritus, at life far more than before, the life of all is now more laughable. And I, too, looking at you, am puzzled as to how I am to weep with the one and laugh with the other.

### 149.—ANTIPATER OF THESSALONICA

Aristides the . . . had not much from many sources, but his fortune was one ewe and one cow. Yet, notwithstanding his poverty, he escaped not Envy, and in one and the same day wild beasts killed the sheep and a difficult birth the cow. Hating the sight of his yard, in which the sound of bleating was silent, he hanged himself by the strap of his wallet from this wild pear-tree.

### 150.—BY THE SAME

All the wealth of Aristides was one heifer and one fleecy sheep. By their means he kept famine from the door. But he lost both, a wolf killed the sheep and the cow perished in labour. His poor stock was gone, and noosing his neck in the strap of his wallet, the wretched man died close to his cabin, which no longer echoed to the sound of lowing.

<sup>1</sup> The bridge was over the Cephissus on the road to Eleusis. Xenocrates' services in building it are mentioned in an inscription.

# GREEK ANTHOLOGY

## 151.—ΤΟΥ ΑΥΤΟΥ

Ποῦ τὸ περίβλεπτοι κάλλος σέο, Δωρὶ Κόρινθε,  
 ποῦ στεφάναι πύργων, ποῦ τὰ πάλοι κτέανα,  
 ποῦ νηοὶ μακίρων, ποῦ δώματα, ποῦ δὲ δάμαρτες  
 Σισυφιαί, λαῶν θ' αἱ ποτὲ μυριάδες,  
 οὐδὲ γὰρ οὐδ' ἔχνος, πολυκάμμορα, σείο λέλειπται, 5  
 πάντα δὲ συμμάρψας ἐξέφαγεν πόλεμος.  
 μῦναι ἀπόρθητοι Νηρηίδες, Ὀκεανοῖο  
 κοῦραι, σῶν ἀχέων μμνομεν ἀλκύνες.

## 152.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

"Αδὲ ποθ' ἂ κλεινὰ Πριάμον πόλις, ἂν ἀλαπάξαι  
 Ἑλλανων δεκέτης οὐκ ἐτάλασσε νῆρης  
 ἀμφαδόν, ἀλλ' ἵπποιον κακὸν ξύλον. αἶθε δ' Ἐπειὸς  
 κατθανε πρὶν τεύξαι δοῦρα τέαν παγίδα.  
 οὐ γὰρ ἂν, Ἀτρεΐδαν ὀροφηφῶγον ἀψαμένων πῦρ, 5  
 οὕτω ἐφ' ἀμετέροις λάεσιν ἥριπόμαν.

## 153.—ΤΟΥ ΑΥΤΟΥ

ὦ πόλι, πῇ σέο κεῖνα τὰ τείχεα, πῇ πολυόλβοι  
 νηοί; πῇ δὲ βωῶν κράατα τεμνομένων;  
 πῇ Παφίης ἀλάβαστρα, καὶ ἡ πᾶγχρυσος ἐφεστρίς;  
 πῇ δὲ Τριτογενοῦς δέικελον ἐνδαπίης,  
 πάντα μόθος χρονίη τε χύσις καὶ Μοῖρα κραταιή 5  
 ἥρπασεν, ἀλλοιην ἀμφιβαλοῦσα τύχην.  
 καὶ σε τύπον νίκησε βαρὺς φθόνος· ἀλλ' ἄρα μόνον  
 εὐνομα σὸν κρύψαι καὶ κλέος οὐ δύναται.

## THE DECLAMATORY EPIGRAMS

### 151.—ANTIPATER OF SIDON

WHERE is thy celebrated beauty, Doric Corinth?  
Where are the battlements of thy towers and thy  
ancient possessions? Where are the temples of the  
immortals, the houses and the matrons of the town  
of Sisyphas, and her myriads of people? Not even  
a trace is left of thee, most unhappy of towns, but  
war has seized on and devoured everything. We  
alone, the Nereids, Ocean's daughters, remain un-  
violated, and lament, like unleyons, thy sorrows.

### 152.—AGATHIAS SCHOLASTICUS

#### *On Troy*

I AM the once famous city of Priam, which not the  
ten years' war of the Greeks succeeded in sacking  
by open force, but the cursed wooden horse. Would  
that Epeus had died ere he had wrought that wooden  
trap. For never then and the Greeks lit the fire  
that licked my roofs, never had I sunk down on my  
foundations.

### 153.—BY THE SAME

#### *On the Same*

WHERE are those walls of thine, O city, where thy  
temples full of treasure, where the heads of the oxen  
thou wast wont to slay? Where are Aphrodite's  
caskets of ointment and her mantle all of gold?  
Where is the image of thy own Athena? Thou hast  
been robbed of all by war and the decay of ages, and  
the strong hand of Fate, which reversed thy fortunes.  
So far did bitter Envy subdue thee, but thy name  
and glory alone she cannot hide.

# GREEK ANTHOLOGY

## 154. ΤΟΥ ΑΥΤΟΥ

Ἰλήκοις, πολιοῦχε. σέ μὲν χρυσαυγείῃ νηφί,  
ὥς θέμις, ἃ τλάμων Ἴλιος ἡγασάμην·  
ἀλλὰ σύ με προλέλοιπας ἐλώριον· ἀντὶ δὲ μήλου  
πᾶσαν ἀπεδρέψω τείχεος ἀγλατήν.  
ἄρκιον ἦν θνάσκειν τὸν βουκόλον· εἰ γὰρ ἄθεσμος δ  
ἐπλετο, τῆς πάτρας οὐκ ἀλίτῃμα τόδε.

## 155.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν ἀπὸ Σπάρτης τις ἔφυς, ξένε, μὴ με γελίωσθης·  
οὐ γὰρ ἐμοὶ μούνη ταῦτα τέλεσσε Τύχη  
εἰ δέ τις ἐξ Ἀσίδης, μὴ πένθει· Δαρδανικοῖς γὰρ  
σκηπτροῖς Αἰνεαδῶν πᾶσα νέενυκε πόλιν.  
εἰ δὲ θεῶν τεμένη καὶ τείχεα καὶ ναετῆρας δ  
ζηλήμων δητῶν ἐξεκένωσεν ἄρης,  
εἰμὶ πάλιν βασιλεια. σὺ δ', ὦ τέκος, ἄτρομε Ῥώμη,  
βάλλε καθ' Ἑλλήνων σῆς ζυγώδεσμα δικῆς.

## 156 —ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Δερκεσ τὸν Τροίας †δεκέτη λόχον· εἰσίδε πῶλον  
εὐόπλου Δαναῶν ἐγκυον ἡσυχίης.  
τεκταίνει μὲν Ἑπειός, Ἀθηναίη δὲ κελεύει  
ἔργον· ὑπέκ νωτου δ' Ἑλλὰς ὅλα δύεται.  
ἢ ῥα μάταν ἀπόλοντο τόσος στρατός, εἰ πρὸς ἄρῃα δ  
ἦν δούλος Ἀτρεΐδαις ἐσθλοτερος πολέμου.

## THE DECLAMATORY EPIGRAMS

### 154.—BY THE SAME

#### *On the Same*

HAVE mercy on me, Athena, protectress of the city I, wretched Ilion, as was meet, worshipped thee in thy temple resplendent with gold. But thou hast abandoned me to the spoilers, and all for the sake of an apple hast stripped all the glory from my walls. Better had it been for the cowherd, Paris, to perish, for if he broke the law, it was not his country's crime.

### 155.—BY THE SAME

#### *On the Same*

If thou art a native of Sparta, stranger, mock me not, for I am not the only one that Fortune hath used thus. But if thou art from Asia, mourn me not, for every city now bows beneath the Trojan sceptre of the house of Aeneas. If the envious sword of thy enemies hath emptied the temples of my gods, and my walls, and my streets, yet am I again a queen, and do thou, undaunted Rome, my child, set on the Greeks the yoke of thy just rule!

### 156.—ANTIPHILUS OF BYZANTIUM

Look on the ambush that took Troy after ten years, look on the horse whose belly was big with the armed and silent Greeks. Epeus is building it and Athena is ordering the work, and all Hellas is emerging from beneath its back. Of a truth in vain did so great a host perish, if stratagem was more helpful to the Atreidae in the war than open battle.

# GREEK ANTHOLOGY

## 157 —ΑΔΕΣΠΟΤΟΝ

Τίς θεὸν εἶπεν Ἐρωτα; θεοῦ κακὸν οὐδὲν ὀρώμεν  
 ἔργον· ὁ δ' ἀνθρώπων αἵματι μειδιάει.  
 οὐ θοὸν ἐν παλάμαις κατέχει ξίφος, ἤνιδ' ἄπιστα  
 τῆς θειοδμήτου σκίλα μαιφονίης.  
 μήτηρ μὲν συν παιδὶ κατέφθιτο· αὐτὰρ ἐπ' αὐτοῖς  
 παινιμος ἔκτεινεν φῶτα λιθοκτανίῃ.  
 καὶ ταῦτ' οὐτ' Ἄιδος, οὐτ' Ἄρεος, ἔργα δ' Ἐρωτος  
 λενυσσομεν, οἷς παιζει κεῖνος ὁ νηπίαχος.

## 158.—ΑΔΕΣΠΟΤΟΝ

Αἱ τρισαΐ ποτε παῖδες ἐν ἀλλήλαισιν ἐπαιζον  
 κλήρῳ, τίς προτέρῃ βήσεται εἰς αἶδην·  
 καὶ τρις μὲν χειρῶν ἔβαλον κίβον, ἤλθε δὲ πασῶν  
 ἐς μίαν· ἡ δ' ἐγέλα κλήρον οφειλόμενον.  
 ἐκ τέγους γὰρ ἀελπτον ἔπειτ' ὤλισθε πεσημα  
 δύσμορος, ἐς δ' αἶδην ἤλυθεν, ὡς ἔλαχεν.  
 ἀψευδὴς ὁ κλήρος, ὅτῳ κακόν· ἐς δὲ το λῶρον  
 οὐτ' εὐχαὶ θνητοῖς εὖστοχοι, οὔτε χέρες.

## 159.—ΑΔΕΣΠΟΤΟΝ

Κρανίον ἐν τριοδοισι καταιχομένοις τις ἰσαθρῶν  
 εἰκόνα τὴν κοινὴν οὐκ ἔδακρυσσε βίον  
 δεξιτερὴν δ' ἔρριψεν ἐπὶ χθονα, καὶ λίθον ἤκεν,  
 κωφον μὲν δοκεόντ', ἀλλὰ πνέοντα δίκης  
 ὁστέον ὡς γὰρ ἐπληξεν, ἀφήλατο, καὶ τὸν ἀφέντα  
 πῆρῳσεν, γλυκεροῦ βλεμματός ὀρφανισας.  
 καὶ πάλιν εἰς αἶδην ἐκολαζέτο, τὴν ἰδίην δὲ  
 ἔκλαυσεν χειρῶν εὖστοχον ἀφροσύνην.

## THE DECLAMATORY EPIGRAMS

### 157.—ANONYMOUS

Who said Love was a god? We see that no work of the gods is evil, but he smiles at the blood of men. Does he not bear in his hand a sword swift to slay? Look at the increased trophies of this deed of blood prompted by a god. The mother, with her child, lies slain, and on their bodies the man stoned by sentence of the law. This that we see is not the work of Hades or of Ares, but the work of Love. This is how the boy plays.<sup>1</sup>

### 158.—ANONYMOUS

THREE girls once drew lots for fun, who first should go to Hades. Thrice they threw the die, and the cast of all fell on one. She made mockery of the lot, which nevertheless was her true destiny. For, unhappy girl, she slipped and fell from the house-top afterwards, as none could have foreseen, and went to Hades even as the lot had lighted on her. A lot tells no falsehood when it is an evil one, but as for better chance neither the prayers of mortals nor their hands can attain it.

### 159.—ANONYMOUS

ONE, seeing at the cross-roads the skull of a dead man, wept not at the presentation of the fate common to all men, but stooping, picked up in his right hand a stone and threw it at the skull. The stone, a dumb thing in appearance, yet breathed vengeance; for, hitting the bone, it bounded off and blinded the thrower, robbing him of his sweet sight. Until his death he was punished, and bewept his foolish excellence of aim.

<sup>1</sup> Jealousy would appear to have been the motive of the crime.

## GREEK ANTHOLOGY

### 160.—ΑΔΕΣΠΟΤΟΝ

Ἡρόδοτος Μούσας ὑπεδέξατο τῷ δ' ἄρ' ἐκάστη  
αὐτὶ φιλοξενίης βιβλον ἔδωκε μαν

### 161. —ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ἡσιόδου ποτὲ βίβλον ἐμαῖς ὑπὸ χερσὶν ἔλίσσων  
Πυρρην ἐξαπίνης εἶδον ἐπερχομένην·  
βιβλον δὲ ρίψας ἐπὶ γῆν χερὶ, τοῦτ' ἐβόησα·  
"Ἔργα τί μοι παρέχεις, ὦ γέρον Ἡσιόδε,"

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 98.

### 162.—ΑΔΕΣΠΟΤΟΝ

Ἦρην ἀχρεῖον κάλαμος φυτόν· ἐκ γὰρ ἐμεῖο  
οὐ σῦκ', οὐ μῆλον φύεται, οὐ σταφυλή·  
ἀλλὰ μ' ἀνὴρ ἐμήσ' ἐλικωνίδα, λεπτὰ τορήσας  
χείλεα, καὶ στευνὸν ῥοὺν ὀχετευσάμενος  
ἐκ δὲ τοῦ εὐτε πίσιμ μελαν ποτον, εὐθεὸς οἶα,  
πᾶν ἔπος ἀφθέγκτω τῷδε λαλῶ στοματι.

8

### 163.—ΑΔΕΣΠΟΤΟΝ

Ἐκ πυρὸς Ἰλίου δολοῦν μέσον ἤρπασεν ἦρων  
Αἰνείας, ὅσιον παιδὶ βυρσὸς, πατέρα·  
ἔκλαυε δ' Ἀργείοις· "Μη ψαύετε· μικρὸν ἐς ἄρῃ  
κέρδος ὁ γηραλέος, τῷ δὲ φέρουντι μεγα."

### 164.—ΑΔΗΛΟΝ

Τίς σε, Δικαιοσύνη, βροτὸς ἤκαχεν, —Οὗτος ὁ κλέπτης  
ἐνθάδε με στησας, οὐδὲν ἔχων πρὸς ἐμέ.

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<sup>1</sup> His history is in nine books.

## THE DECLAMATORY EPIGRAMS

### 160.—ANONYMOUS

HERODOTUS entertained the Muses, and each, in return for his hospitality, gave him a book.<sup>1</sup>

### 161.—MARCUS ARGENTARIUS

As I was turning over the pages of a volume of Hesiod, I suddenly saw Pyrrha approaching. Throwing the book on the ground I exclaimed, "Why should I be bothered by your works,<sup>2</sup> old Hesiod?"

### 162.—ANONYMOUS

#### *On a Pen*

I was a reed, a useless plant, bearing neither figs, nor apples, nor grapes, but a man insinuated me into the mysteries of Helicon, fashioning thin lips for me and excavating in me a narrow channel. Ever since, when I sip black liquor, I become inspired, and utter every variety of words with this dumb mouth of mine.

### 163.—ANONYMOUS

THROUGH the hail of spears from the flames of Troy the hero Aeneas bore off his father, a holy burden for a son, calling to the Argives: "Hands off! The old man is no great gain in war, but a great gain to his bearer."

### 164.—ANONYMOUS

"Justice, who hath vexed thee?"—"This thief who set me up here, but had nothing to do with me."

<sup>1</sup> There is a play on the title *Works and Days* of one of Hesiod's poems.

## 165.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Ὅργη τοῦ Δ. ὅς ἐστι γυνή, πυρὸς ἀντιδοθεῖσα  
 δωρον, ἀνιηρον τοῦ πυρος ἀντιδοτον,  
 ἄνδρα γὰρ ἐκκαiei ταῖς φροντισιν ἥδε μαραίνει,  
 και γῆρας προπετες τῇ κούτητι φέρει.  
 οὐδ' ὁ Ζεὺς ἀμεριμνος ἔχει χρυσοθρονον \* Ἡρην- 8  
 πολλυκι γουν αὐτὴν ριψεν ἀπ' ἄθανάτων,  
 ἥρι και νεφέλησε μετρορον οἶδεν \* Ὀμηρος,  
 και Δία συγγράψας τῇ γαμετῇ χόλιων.  
 οὕτως οὐδεποτ' ἐστι γυνή συμφωνος ακαιτη,  
 ουδε και ἐν χρυσέφ μινυιμένη δαπέδφ. 10

## 166.—ΤΟΥ ΑΥΤΟΥ

Πᾶσαν Ὀμηρος ἔδειξε κακὴν σφαλερὴν τε γυναῖκα,  
 σωφρονα και πορνην, ἀμφοτέρας ὀλεθρον.  
 ἐκ γαρ τῆς ἑλένης μοιχευσαμένης φόνος ἀνδρῶν,  
 και διὰ σωφροσύνην Πηνελοπηθας θανατοι.  
 Ἰλας οὖν το πονημα μιᾶς χαρις ἐστὶ γυναικός 8  
 αὐτὰρ Ὀδυσσειη Πηνελοπηθας προφασι

## 167.—ΤΟΥ ΑΥΤΟΥ

Ὁ Ζεὺς ἀντι πυρὸς πῦρ ὤπασεν ἄλλο, γυναῖκας.  
 εἶθε δὲ μητε γυνη, μητε το πῦρ ἐφεινη  
 πῦρ μεν δη ταχέως και σβεννυται· η̄ δε γυνή πῦρ  
 ἀσβεστον, φλογερον, παντοτ' ἀναπτομενον.

## 168.—ΤΟΥ ΑΥΤΟΥ

Μῆνιν οὐλομένην γαμετήν ὁ ταλας πεγύμηκα,  
 και παρὰ τῆς τέχνης μηνιδος ἀρξαμενος.

\* He refers to the story told by Hesiod how Zeus punished Prometheus for stealing fire by prompt ag him to create woman.

## THE DECLAMATORY EPIGRAMS

### 165. PALLADAS OF ALEXANDRIA

WOMAN is the wrath of Zeus, given to men in the place of fire, a grievous exchange.\* For she burns up and withers man with care, and brings hasty old age on youth. Even Zeus does not possess Hera of the golden throne unvexed, indeed he hath often cast her out from the immortals to hang in the mist and clouds; Homer knew this, and *hata* described even Zeus as being wrath with his wife. Thus never is a woman at concord with her husband, not even when she lies beside him on a floor of gold.

### 166.—By THE SAME

HOMER shows us that every woman is wicked and treacherous, be she chaste or a whore, in either case she is perdition. Helen's adultery caused the murder of men, and Penelope's chastity caused death. All the woes of the *Iliad* were for the sake of one woman, and Penelope was the cause of the *Odyssey*.

### 167.—By THE SAME

Zeus, in place of fire, bestowed another fire, woman. Would that neither woman nor fire had come into being! Fire, it is true, is soon put out, but woman is a fire unquenchable, flaming, ever alight.

### 168.—By THE SAME

I, UNHAPPY man, have married a wife who is "permeious wrath," and my profession, too, obliges me to begin with "wrath." On, man of much wrath,

\* "Wrath" being the first word of the *Iliad*, which as a grammarian he had to read.

## GREEK ANTHOLOGY

ἄμοι ἐγὼ πολύμηνης, ἔχων διχόλωτον ἀνάγκην,  
τέχνης γραμματικῆς καὶ γαρμῆς μαχιμῆς.

### 169.—ΤΟΥ ΑΥΤΟΥ

Μῆνις Ἀχιλλῆος καὶ ἐμοὶ πρόφασις γεγένηται  
οὐλομένης πενίης γραμματικευσαμένη.  
εἶθε δὲ σὺν Δαναοῖς με κατέκτανε μῆνις ἐκείνη,  
πρὶν χαλεπὸς λιμὸς γραμματικῆς ὀλέσει.  
ἀλλ' ἔν' ἀφαρπάξῃ Βρισηίδα πρὶν Ἀγαμέμνων,  
τὴν Ἑλένην δ' ὁ Πάρις, πτωχὸς ἐγὼ γενόμην.

5

### 170.—ΤΟΥ ΑΥΤΟΥ

Νηδὺν ἀναίσχυντον στιβαροῖς ἥσχυνα λογισμοῖς,  
σωφροσίνῃ κολάσας ἔντερον ἀργαλέον  
εἰ γὰρ ἔχω τὸν νοῦν ἐπικείμενον ὑψοθι γαστρὸς,  
πῶς μὴ νικήσω τὴν ὑποτασσομένην;

### 171.—ΤΟΥ ΑΥΤΟΥ

Ὅργανα Μουσάων, τὰ πολύστονα βιβλία πωλῶ,  
εἰς ἑτέρας τέχνης ἔργα μετερχόμενος.  
Πιερίδες, σῶζοισθε· λόγοι, συντασσομαι ὑμῖν  
σύνταξις γὰρ ἐμοὶ καὶ θάνατον παρέχει.

### 172.—ΤΟΥ ΑΥΤΟΥ

Ἑλπίδος οὐδὲ Τύχης ἔτι μοι μέλει, οὐδ' ἀλεγίζω  
λαυρὸν τῆς ἀπάτης ἤλυθον εἰς λιμένα.  
εἰμὶ πένης ἄνθρωπος, ἐλευθερίῃ δὲ συνοικῶ.  
ὑβριστὴν πενίης πλοῦτον ἀποστρέφομαι.

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\* The wrath of Achilles is called "pernicious" by Homer.

## THE DECLAMATORY EPIGRAMS

forced to consort with wrath in two things, my calling as a grammarian and my combative wife<sup>1</sup>

### 169.—BY THE SAME

THE wrath of Achilles was the cause of pernicious<sup>1</sup> poverty to me too, since I adopted the profession of a grammarian. Would that that "wrath" had killed me with the Greeks, before the bitter hunger of grammar had put an end to me. But all to let Agamemnon run away with Briseis, and Paris with Helen, I have become poor.

### 170.—BY THE SAME

I CHASTENED my shameless belly by severe reasoning, correcting the troublesome gut by temperance. Indeed, if my intellect is in a higher place than my belly, how can I fail to subdue the inferior one of the two?

### 171.—BY THE SAME

I AM selling the implements of the Muses, the books that have made me groan so much, now that I am taking to another profession. Farewell, ye Muses. I bid thee good bye, Learning, for syntax is the death of me.<sup>2</sup>

### 172.—BY THE SAME

I CARE no longer for either Hope or Fortune; their deceit is now of no account to me, I have reached the haven. I am a poor man, but freedom is my house-mate, and I turn my back on wealth which insults poverty.

<sup>1</sup> There is a play on "syntasomai," I bid farewell, and "syntax."

## GREEK ANTHOLOGY

### 173.—ΤΟΥ ΑΥΤΟΥ

Ἀρχὴ γραμματικῆς παντάστιχός ἐστι κατὰρα  
 πρῶτος μῆνιν ἔχει δευτερος οὐλομένην,  
 καὶ μετὰ δ' οὐλομένην, Δαναῶν παλιν ἄλγεα πολλὰ  
 ὁ τριτατος ψυχὰς εἰς Ἀΐδην κατὰγει  
 τοῦ δὲ τεταρταῖον τα ἑλωρία καὶ κύνες ἀργοί·  
 πεμπτον δ' αἰωνοί, καὶ χόλος ἐστὶ Διός.  
 πῶς οὖν γραμματικὸς δυναταὶ μετὰ πέντε κατὰρας,  
 καὶ πάντα πτώσεις, μὴ μεγα πενθος ἔχειν.

### 174.—ΤΟΥ ΑΥΤΟΥ

Ῥυθμῷ παιδεύουσιν ὅσοις κεχόλωτο Σάραπις,  
 τοῖσιν ἀπ' οὐλομένης μῆνιδος ἀρχομένοις·  
 ἐνθα τροφὸς κατὰ μῆνα φέρει μισθὸν μετ' ἀνάγκης,  
 βιβλῶν καὶ χαρτῆς δησαμένη πανίην·  
 ὥς δὲ κυπνισμῷ τιθεῖ παρὰ τὸν θρόνον, ὥς παρὰ  
 τύμβον,  
 τὸν μικρὸν χαρτὴν, τὸν παραριπτόμενον.  
 κλεπτει δ' ἐξ ὀλίγου μισθοῦ, καὶ χαλκὸν ὑμνίζει,  
 καὶ μόλιβον μίσγει, καὶ τό ἔθος δεχεται.  
 εἰ δὲ τις εἰς ἐνῆαυτὸν ἄγοι χρυσοῖο νόμισμα,  
 ἑνδεκατῇ μηνί, πρὶν προφέρειν, μετεβῇ,  
 ἀγνωμῶν τε φανείη, καὶ τὸν προτερον διασύρας  
 γραμματικὸν στερεσας μισθὸν ὅλου ἔτεος.

### 175.—ΤΟΥ ΑΥΤΟΥ

Καλλίμαχον πωλῶ καὶ Πινδαρον, ἡδὲ καὶ αὐτὰς  
 πτώσεις γραμματικῆς, πτωσιν ἔχων πανίης

## THE DECLAMATORY EPIGRAMS

### 173.—BY THE SAME

THE beginning of grammar<sup>1</sup> is a curse in five lines. The first has the word "wrath," the second "pernicious," and after that "many woes" of the Greeks; the third "leads down souls to Hades", to the fourth belong "spoil" and "dogs", to the fifth "birds" of ill-omen and the "anger of Zeus." How, then, can a grammarian avoid having many sorrows after five curses and five cases (falls)?

### 174.—BY THE SAME

THE teachers here are those men with whom Sappho is angry, they start from "pernicious wrath." Here the nurse brings, perforce, the fee once a month, tying up the wretched pittance in byblus and paper, and puts the contemptible little paper, like a pinch of incense, by the master's seat, as if by a tomb. She steals some of the small fee and changes the coins, substituting leaden ones, and she receives her commission. If any one agrees to pay a gold coin for a whole year, he charges his teacher in the eleventh month before paying up, and is so ungrateful as to make fun, too, of his former master after robbing him of a whole year's fee.

### 175.—BY THE SAME

I SELL Callimachus and Pindar, and all the cases in the grammar, being myself a sore case of poverty.

<sup>1</sup> i.e. the first five lines of the *Iliad*, which was the regular text-book

## GREEK ANTHOLOGY

Δωρόθεος γὰρ ἐμὴν τροφίμην σύνταξιν ἔλυσε,  
 πρεσβείην κατ' ἐμοῦ τὴν ἄσεβῃ τελέσας.  
 ἀλλὰ συ μου πρόσστηθι, Θεὸν φίλε, μηδὲ μ' ἐάσης 5  
 συνδέσμφ' πενίης τὸν βίου ἐξανύσαι.

### 176.—ΤΟΥ ΑΥΤΟΥ

Ἐκλήθην παρὰ σοῦ τοῦ ῥήτορος· εἰ δ' ἀπελείφθην,  
 τὴν τιμὴν ἀπέχω, καὶ πλέον εἰμὶ φίλος.  
 οὐδὲ γὰρ ἡ ψυχὴ τὸ φαγεῖν κρίνουσα γέγηθεν,  
 ἀλλὰ μόνον τιμῆς αἰσθομένη τρέφεται.

### 177.—ΑΔΕΣΠΟΤΟΝ

Αἶαντος παρὰ τύμβον ἁταρβητοιο παραστάς  
 Φρυξ ἥρωι κακῆς ἤρχεν ἐπεσβολίης·  
 "Αἶας δ' οὐκέτ' ἔμιμνεν" ὁ δ' ἀνταγέγωνεν ἔνερθε·  
 "Μίμνεν" ὁ δ' οὐκέτ' ἔτλη ζωὸς ἀποφθίμενον

### 178.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Ὡς πάρος Ἀελίου, νῦν Καίσαρος ἂ Ῥόδος εἰμὶ  
 νᾶσος, ἴσον δ' αὐχῶ φέγγος ἅπ' ἀμφοτέρων.  
 ἤδη σβεννυμέναν με νῆα κατεφώτισεν ἀκτίς,  
 "Ἄλιε, καὶ παρὰ σὸν φέγγος ἔλαμψε Νέρων.  
 πῶς εἶπω τινι μᾶλλον ὀφείλομαι; ὃς μὲν ἔδειξεν 5  
 ἐξ ἄλος, ὃς δ' ἤδη ῥύσατο δυομέναν.

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\* Dorotheus appears to have been his former employer. He appeals to his friend Theo, the celebrated grammarian. In "σύνταξιν" (=salary) he plays on the grammatical sense of the word (=syntax).

## THE DECLAMATORY EPIGRAMS

For Dorotheus has cut off the salary that supported me, sending this invidious message of complaint against me. But, dear Theo, protect me, and do not let me end my days in conjunction with poverty<sup>1</sup>

### 176.—BY THE SAME

I WAS invited to dinner by you, the orator, and if I failed to come I have the honour you paid me, and am still more your friend. For my heart does not rejoice in appreciation of viands, but is nourished only by the honour it tastes.

### 177.—ANONYMOUS

A PHRYGIAN, standing by the tomb of dauntless Ajax, began thus to insult the hero, "But Ajax no longer stood firm."<sup>2</sup> Then he from underground cried "He stood firm." At which the living man fled in terror from the dead

### 178.—ANTIPHILUS OF BYZANTIUM

I, RHODES, who once was the Sun's island, am now Caesar's, and I boast of equal light from each. Then when I was near extinguished, O Sun, a new ray illuminated me, and Nero's<sup>3</sup> light shone beside mine. How shall I say to which I owe most? The one brought me to the light from the depths, and the other saved me as I was sinking.

<sup>1</sup> *Iliad*, xv, 717

<sup>2</sup> The epigram probably refers to the stay of Tiberius at Rhodes, like No. 287 below.

## 179.—ΛΕΩΝΙΔΑ [ΤΑΡΑΝΤΙΝΟΥ]

Τοξοβόλον τον Ἐρωτα τίς ἔξεσεν ἐκ λιβανωτοῦ,  
 τὸν ποτε μηδ' αὐτοῦ Ζηνὸς ἀπασχόμενον;  
 ὧς ποθ' Ἡφαίστῳ κείται σκοπός, δν καθορᾶσθαι  
 ἔπρεπεν οὐκ ἄλλως ἢ πυρὶ τυφόμενον.

## 180.—ΠΑΛΛΑΔΑ

Τύχη καπηλεύουσα πάντα τὸν βίον,  
 ἀσυγκέραστον τὴν φύσιν κεκτημένη,  
 καὶ συγκυκῶσα καὶ μεταντλοῦσ' αὖ πάλιν,  
 καὐτὴ κήπηλός ἐστι νῦν τις, οὐ θεαί,  
 τέχνην λαχοῦσα τὴν τρόπων ἐπαξίαν.

5

## 181.—ΤΟΥ ΑΥΤΟΥ

Ἄνεστράφησαν, ὥς ὄρῳ, τὰ πρῶγματα,  
 καὶ τὴν Τύχην νῦν δυστυχούσαν εἶδομεν.

## 182.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ Τύχη δεσποῖσα, τύχην ἀτυχῇ πόθεν ἔσχεις;  
 ἢ παρέχουσα τύχας πῶς ἀτυχῆς γεγονας;  
 μανθάνει καὶ σὺ φέρειν τὰ σὰ ρεύματα, καὶ σὺ διδάσκει  
 τὰς ἀτυχεῖς πτώσεις, ἃς παρέχεις ἑτέροις.

## 183.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ Τύχη λοιπὸν μεταβαλλομένη καταπαίζου,  
 μηδὲ τύχης τῆς σῆς ὕστατα φεισαμένη

## THE DECLAMATORY EPIGRAMS

### 179.—LEONIDAS OF ALEXANDRIA

Who carved of frankincense the bowman Love,  
him who of old spared not Zeus himself? At length  
he stands a mark for Hephaestus,<sup>1</sup> Love who ne'er  
deserved to be seen suffering aught else but con-  
sumption in the flames.

### 180.—PALLADAS

*(This and the three following are written on the subject of  
a Temple of Fortune converted into a Tavern.)*

FORTUNE, who pliest thy trade through all our life,  
whose nature is like untempered wine, thou who art  
ever mixing and pouring from vessel to vessel, now  
hast thou too become a tavern-keeper instead of a  
goddess, a calling suitable to thy character

### 181.—BY THE SAME

THINGS are turned topsy-turvy as I see, and we  
now see Fortune in misfortune.

### 182.—BY THE SAME

AND thou, Lady Fortune, how has evil fortune  
befallen thee? How hast thou, who givest us good  
fortune, become unfortunate? Learn thou, too, to  
support thy own changes of tide, learn to suffer the  
unhappy falls which thou sendest to others.

### 183.—BY THE SAME

AND of thee too, Fortune, they make mockery now  
thou art changed, and at the end thou hast not even

<sup>1</sup> i.e. he runs the risk of being burnt as frankincense.

## GREEK ANTHOLOGY

ἢ πρὶν νηὸν ἔχουσα, καπηλεύεις μετὰ γῆρας,  
 θερμοδοτικὸς μερόπων νῦν ἀναφαινομένη.  
 νῦν ὁσίων στένε καὶ σὺ τεὸν πάθος, ἄστατε δαίμον, 5  
 τὴν σῆν, ὥς μεροπων, νῦν μετὰγούσα τύχην.

### 184.—ΑΔΕΣΠΟΤΟΝ

Πίνδαρε, Μουσάων ἱερὸν στόμα, καὶ λάλα Σειρήν,  
 Βακχυλίδη, Σαπφούς τ' Αἰολίδες χάριτες,  
 γράμμα τ' Ἀνακρείοντος, Ὀμηρικὸν ὃς τ' ἀπὸ βεῦμα  
 ἔσπασας οἰκείαις, Στησίχορ', ἐν καμάτοις,  
 ἦ τε Σιμωνιδεῶ γλυκερὴ σελίς, ἡδὺ τε Πειθούς, 5  
 Ἴβυκε, καὶ παίδων ἄνθος ἀμυσάμενε,  
 καὶ ξίφος Ἀλκαίου, τὸ πολλάκις αἶμα τυράννων  
 ἔσπεισεν, πάτρης θεσμία ῥυόμενον,  
 θηλυμελεῖς τ' Ἀλκμᾶνος ἀηδόνες, Ἰάτε, πάσης  
 ἀρχὴν οἱ λυρικῆς καὶ πέρας ἐστυσσάτε. 10

### 185.—ΑΔΕΣΠΟΤΟΝ

Ἀρχιλόχου τάδε μέτρα καὶ ἡχήμεντες ἱamboi,  
 θυμοῦ καὶ φοβερῆς ἰὸς ἐπεσβολῆς

### 186.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Βίβλοι Ἀριστοφάνους, θεῖος πόνος, αἷσιν Ἀχαρνέας  
 κισσὸς ἐπὶ χλωρὴν πολλὰς ἔσεισε κομην.  
 ἡνίδ' ὅσον Διόνυσον ἔχει σελίς, οἷα δὲ μῦθοι  
 ἡχεύουσιν, φοβερῶν πληθόμενοι χαρίτων.  
 ὦ καὶ θυμὸν ἀριστε, καὶ Ἑλλάδος ἡθυσιν ἴσα, 5  
 πωμκέ, καὶ στύξας ἄξια καὶ γελασας.

## THE DECLAMATORY EPIGRAMS

spared thy own fortune. Thou who hadst once a temple, keepest a tavern in thy old age, and we see thee now serving hot drinks to mortals. Justly bewail thine own mischance, fickle goddess, now that thou reversest thine own fortune like that of mortals.

### 184.—ANONYMOUS

PINDAR, holy mouth of the Muses, and thou, Bacchylides, garrulous Siren, and ye, Acolian graces of Sappho, pen of Anacreon, and thou, Stesichorus, woe in thy works didst draw off Homer's stream, honeyed page of Simonides, and thou, Ibycus, who didst cul the sweet bloom of Persuasion and of the love of lads, sword of Alcæus, that didst often shed the blood of tyrants, defending his country's laws, and ye ringtones of Aleman, singing ever of maidens, look kindly on me, ye authors and finishers of all lyric song.

### 185.—ANONYMOUS

THESE be the verses and sonorous numbers of Archilochus, the venom of wrath and terrible invective.

### 186.—ANTIPATER OF THESSALONICA

THESE are the volumes of Aristophanes, a divine work, over which the ivy of Acharnac shook in profusion its green locks. Look how the pages are steeped in Dionysus, how deep-voiced are the dramas full of terrible grace. O comic poet, high of heart, and worthy interpreter of the spirit of Hellas, hating what deserved hate, and mocking where mockery was due!

# GREEK ANTHOLOGY

## 187.—ΑΔΕΣΠΟΤΟΝ

Αὐταί σοι στομάτεσσιν ἀνηρείψαντο μέλισσαι  
 ποικίλα Μουσίων ἄνθεα δρεψάμεναι  
 αὐταὶ καὶ Χάριτές σοι δωρήσαντο, Μένανδρε,  
 στωμύλον εὐτυχίην δράμασιν ἐνθέμεναι.  
 ζῶεις εἰς αἰῶνα τὸ δὲ κλέος ἔστιν Ἀθηναῖς

5

## 188.—ΑΔΕΣΠΟΤΟΝ

Ἀτθίδος εὐγλώσσου στόμα φέρτατον, οὐ σέο μείζον  
 φθέγμα Πανελλήνων πῦσα κέκευθε σελῖς  
 πρῶτος δ' εἷς τε θεὸν καὶ ἐς οὐρανὸν ὄμμα τανύσσας,  
 θεῖε Πλάτων, ἦθη καὶ βίον πηγύσας,  
 Σωκρατικῷ Σάμιον κεράσας μυκτῆρι φραγῆμα,  
 κάλλιστον σεμνῆς σῆμα διχοστασίης.

5

## 189.—ΑΔΗΛΟΝ

Ἐλθετε πρὸς τέμενος ταυρώπιδος ἀγλαὸν Ἥρης,  
 Λεσβίδες, ἀβρὰ ποδῶν βήμαθ' ἐλισσόμεναι,  
 ἐνθα καλὸν στησασθε θεῇ χορόν· ὕμμι δ' ἀπιέρξει  
 Σαπφῶ χρυσεῖην χερσὶν ἔχουσα λύρην  
 ὀλβιαι ὀρχηθμοῦ πολυγηθεὸς· ἢ γλυκὺν ὕμνοι  
 εἰσαΐειν αὐτῆς δοξετε Καλλιόπης.

5

## 190.—ΑΔΗΛΟΝ

Λέσβιον Ἡρίνης τάδε κηρίον· εἰ δέ τι μικρόν,  
 ἄλλ' ὅλον ἐκ Μουσέων κινάμενον μέλιτι.  
 οἱ δὲ τριηκόσιοι ταύτης στιχοὶ ἴσοι Ὀμήρῳ,  
 τῆς καὶ παρθενικῆς ἐννεακαίδεκετεως·

## THE DECLAMATORY EPIGRAMS

### 187.—ANONYMOUS

THE bees themselves, culling the varied flowers of the Muses, bore off the honey to thy ips, the Graces themselves bestowed their gift on thee, Menander, endowing thy dramas with fluent felicity. Thou livest for ever, and Athens from thee derives glory that reacheth to the clouds of heaven.

### 188.—ANONYMOUS

MOST exquisite utterer of the eloquent Attic tongue, the whole volume of Greek letters contains no voice greater than thine. Thou first, divine Plato, didst contemplate morals and life, directing thy gaze to God and heaven. Mingling the loftiness of Pythagoras with the irony of Socrates, thou wast the loveliest monument of their solemn strife.

### 189.—ANONYMOUS

YE ladies of Lesbos, hie ye, whirling as ye foot it delicately, to the splendid sanctuary of bull-faced Hera, there to dance a lovely measure to the goddess, and for you Sappho, holding her golden lyre, shall strike up the tune. Ye are blessed, indeed, in that dance's delight; verily ye shall deem that ye listen to the sweet hymning of Caliope herself.

### 190.—ANONYMOUS

*On Erinna's poem "The Spindle" <sup>1</sup>*

THIS is the Lesbian honeycomb of Erinna, and though it be small, it is all infused with honey by the Muses. Her three hundred lines are equal to Homer, though she was but a child of nineteen.

<sup>1</sup> Only four lines are preserved, sufficient to show that it was not a narrative poem but a poem of sentiment.

ἢ καὶ ἐπ' ἡλακᾶτη μητρὸς φόβῳ, ἢ καὶ ἐφ' ἰσθμῷ 5  
 ἐστήκει Μουσέων λῦτρίς ἐφαπτομένη.  
 Σαπφῷ δ' Ἑριννῆς ὅσσον μελέεσσιν ἀμείνων,  
 Ἑριννα Σαπφούς τόσσον ἐν ἑξαμέτροις.

## 191.—ΑΔΗΛΟΝ

Οὐκ ἂν ἐν ἡμετέροις πολυγνάμπτοις λαβυρίνθοις  
 ῥηιδίως προμολοῖς ἐς φῶς, αἶκε τύχης  
 τοίους γὰρ Πριαμὶς Κασσανδρῇ φοίβασε μύθους,  
 ἀγγελὸς οὗτος βασιλεῖ ἐφράσε λοξοτροχίς.  
 εἰ δέ σε φίλατο Καλλιόπη, λύβε μ' ἐς χέρας εἰ δέ 5  
 νῆϊς ἔφυς Μουσέων, χερσὶ βύρος φορέεις

## 192.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

α. Αἱ βίβλοι, τίνας ἰστέ, τί κεύθετε; β. Θυγα-  
 τὲρες μὲν  
 Μαιονίδου, μύθων δ' ἱστορῶν Ἰλιακῶν  
 ἃ μὴ μὲν μνησθῶν Ἀχιλλέος, ἔργα τε χεῖρὸς  
 Ἑκτορέας, δεκέτους τ' ἄθλα λέγει πολέμου.  
 ἃ δ' ἑτέρα μόχθον τον Ὀδυσσεός, ἀμφί τε λέκ- 5  
 τροῖς  
 χηρείοις ἀγαθὰς δακρυὰ Πηνελόπας.  
 α. Ἰλάτε σὺν Μουσαῖσι μεθ' ἡμετέρας γὰρ αἰοιδὰς  
 εἶπεν ἔχειν αἶων ἑνδεκα Πιερίδας

## 193.—ΑΔΗΛΟΝ

Εἰς τὴν ἱστορίαν Φιλοστοργίου  
 Ἱστορικὴν ἐτέλεσσα θεοῦ χαρίτεσσι σοφῆσι,  
 πραγματ' ἀληθεῖς ποικίλ' ὑψηλάμενος.

<sup>1</sup> We possess this long iambic monologue, a store of the most recognizable learning.

## THE DECLAMATORY EPIGRAMS

years. Either plying her spindle in fear of her mother, or at the loom, she stood occupied in the service of the Muses. As much as Sappho excels Erinna in lyrics, so much does Erinna excel Sappho in hexameters.

### 191.—ANONYMOUS

#### *On Lycophron's "Cassandra"¹*

Not easily, being in my labyrinth of many turnings, shalt thou find thy way to the light if at all. So ill to read is the prophetic message that Cassandra, Priam's daughter, tells here to the King in crooked speech. Yet, if Calliope love thee, take me up, but if thou art ignorant of the Muses, I am a weight in thy hands.

### 192.—ANTIPHILUS OF BYZANTIUM

A. "Ye books, who are ye, what do ye contain?"

B. "Daughters of Maconides, and we tell the tales of Troy, one, the wrata of Achilles and the deeds of Hector's hands, and all the struggles of the ten years' war, the other, the labours of Ulysses and the tears of good Penelope by her widowed couch."

A. "I worship you and the Muses, for after your song the world could say it possessed eleven Pierian sisters."

### 193.—ANONYMOUS

#### *On the History of Philostorgius²*

By the grace and wisdom of God I completed my History, weaving into it the varied facts of truth.

² An Arian ecclesiastical historian, whose work being heretical is of course lost.

## 194.—ΑΛΛΟ

Γράμματα δώδεκ' ἔχει ΦΙΛΟΣΤΟΓΓΙΟΣ, οὐνομα καλόν.  
 Τοῦνεκα δὴ κατὰ γραμμα λόγους ἀνεγράψατο τούτους,  
 ἀρξάμενος πρῶτον ἀπὸ γράμματος, εἶτεν ἐφεξῆς  
 καὶ διὰ τῆς αὐτῶν ἀρχῆς εἶν οὐνομα γράψας

## 195.—ΑΔΕΣΠΟΤΟΝ

Κωνσταντινίδης Ἀσκληπιὸς ἄστν γεραίρων  
 γράψεν Ἀναξαρβοῦ πάτρια κυδαλίμης.

## 196.—ΜΑΡΙΝΟΤ ΝΕΛΠΟΔΙΤΟΤ

Εἰς τὸν βίον Πρόκλου

Ἀθανάτοισι θεοῖς κεχαρισμένα πάντοτε ῥέζων  
 καὶ τὰδ' ἐπ' εὐσεβεῶντι νόῳ συνέγραψε Μαρῖνος.

## 197.—ΤΟΥ ΑΥΤΟΥ

Καὶ τόδε σῆς ζαθεῖς κεφαλῆς περιώσιον ἔργον,  
 Πρόκλε μάκαρ, πάντων βρέτας ἔμπνοον ὅτι Μαρῖνον  
 ἀθανάτων, μερόπεσσι βοηθοῦν εὐσεβέεσσιν,  
 ἀντὶ τεῆς ἱερῆς κεφαλῆς ψυχοσπόον ἄλκαρ  
 κάλλιπες, ὃς βιοτὴν θεοτερπέα σείῳ λυγαινῶν  
 γράψε τὰδ' ἐσσομένοις μνημῆια σῶν ἀρετῶν.

5

## 198.—ΑΔΕΣΠΟΤΟΝ

Νόννος ἐγώ· Πανὸς μὲν ἐμὴ πόλις· ἐν Φαρίῳ δὲ  
 ἔγχει φωνήεντι γονὰς ἤμῃσα Γηγύντων.

## THE DECLAMATORY EPIGRAMS

### 194.—ANONYMOUS

#### *On the Same*

THE fair name Philostorgius contains twelve letters, and therefore I wrote as many books, the first beginning with the first letter, and so on, thus by the initial letter of each writing my name.

### 195.—ANONYMOUS

ASCLEPIUS, the son of CONSILATINUS, celebrating his city, wrote the ancient history of famous Amazarba.

### 196.—MARINUS OF NEAPOLIS

#### *On the "Life of Proclus"*

MARINUS, who ever doth works pleasing to the gods, wrote this, too, with pious intent.

### 197.—BY THE SAME

PROCLUS of blessed memory, this, too, is an excellent deed on the part of thy divine self, that as a saviour and protector of souls in place of thy divine self thou hast left Marinus, the living image of all the immortals, the help of pious men. He, proclaiming the story of thy life, with which God was well pleased, wrote this book as a record of thy virtues for posterity.

### 198. ANONYMOUS

I AM Nonnus, my native city was Panopolis, but in Alexandria I mowed down by my vocal sword the children of the giants.<sup>1</sup>

<sup>1</sup> i.e. in that part of his *Dionysiaca* which describes the battle between Dionysus and Typhoeus.

## GREEK ANTHOLOGY

### 199.—ΑΔΕΣΠΟΤΟΝ

Δίοι 'Ορειβασίω, τὸν ἀθανάτην διὰ τέχνην  
παλλάκι δειμαίνουσα μέτους ἀνεβύλλετο Μοίρῃ.

### 200.—ΔΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Βίβλος μηχανικὴ· Κυρίνος δέ μιν ἐξεπόνησε,  
Μαρκέλλου γνωτοῖο συνερχομένου κατὰ μόχθον.

### 201.—ΤΟΥ ΑΥΤΟΥ

Θέσφατα μαντῶης Φοιβηίδος ὄργια τέχνης  
ἀστρολόγων Παῦλός μ' ἐδίδαξατο κυδίμος ἀνὴρ.

### 202.—ΤΟΥ ΑΥΤΟΥ

Βίβλος Θεωνος καὶ Πρόκλου, τῶν πανσόφων·  
βίβλος πόλου τε καὶ χθονὸς φέρει μέτρα.  
Θεων πόλον μέν, καὶ Πρόκλος μετρεῖ χθονα·  
Πρόκλος μὲν οὖν γῆν, καὶ Θεων μετρεῖ πόλον.  
ἄμφω δ' ἐπίσης τῶν ἐπαίνων ἄξιοι,  
ἄμφω δ' ἀμοιβὴν τῶν λόγων τετεύχασαν.  
Θεων Πρόκλοι γὰρ λαμβανῶν σοφὰς θεσεις,  
δείκνυσιν ταύταις τοὺς δρομοὺς τῶν ἀστερων·  
Πρόκλος δὲ δείξεις τοῦ Θεωνος λαμβάνων,  
ταύταις ἀναλνῶν καὶ προβάλλει τὰς θεσεις  
ἄλλ', ὦ σοφὴ ξυνορί, χαῖρέ μοι λίαν·  
χαίρεις Θεων ἄριστε, πάνσοφον κἄρα,  
ὁ νῦν πυκάζων τὴν 'Αλεξάνδρου πόλιν·  
χαιροῖς δὲ καὶ σύ, Πρόκλε, τοῦ Σαρπηδόνος  
ἄριστον αἶμα τοῖς ὅλοις βοώμενον.

8

10

15

## THE DECLAMATORY EPIGRAMS

### 199.—ANONYMOUS

THIS is the work of divine Oribasia<sup>1</sup>, whom Fate feared owing to his immortal art, and oft deferred cutting his life-thread.

### 200.—LEO THE PHILOSOPHER

THE book of mechanics, the work of Cyrinus, his friend Marcellus participating in the task.

### 201.—BY THE SAME

PAULUS, famous among the astrologers, instructed me in the divine mysteries of Proclus' prophetic art.

### 202.—BY THE SAME

THE book of Theo and Proclus the all-wise. The book exhibits the measurements of the Heavens and the Earth. Theo measures the Heavens and Proclus the Earth, or rather Proclus measures the Earth and Theo the Heavens. Both are worthy of equal praise, and both of them gave and took their respective arguments, for Theo, assuming the learned propositions of Proclus, demonstrates by these the courses of the stars, while Proclus, assuming the demonstrations of Theo, resolves and propounds his positions by their aid. All hail, learned pair! Hail, most excellent Theo, learned in every science, now adorning the city of Alexandria! And thou too, Proclus, hail, last scion of the race of Sarpedon<sup>2</sup> and universally acclaimed

<sup>1</sup> The celebrated physician.

<sup>2</sup> Because he was Lycian.

## 203 -ΦΗΤΙΟΤ, οἱ ἔε ΛΕΟΝΤΟΣ

Ἔρωτα πικρὸν, ἀλλὰ σωφρονα βίον  
 ὁ Κλειτοφώντος ὥσπερ εὐφαινεὶ λόγος  
 ὁ Λεικιππῆς ἔε σωφρονεστάτος βίος  
 ἅπαντας ἐξ ἴστησι πως τετυμμένη,  
 πεκαρμένη τε καὶ κατηχρημένη, 5  
 τοῦ οἱ μεγίστον, τρεῖς θαυῶν ἐκάρτέρει,  
 εἴπερ δὲ καὶ σὺ σωφρονεὶς βέλεις, φίλος,  
 μὴ τὴν παρεργὴν τῆς γραφῆς σκοπεῖς θεῶν,  
 τὴν τοῦ λόγου δὲ πρῶτα συνδρομὴν μαῦε·  
 συμφοστολεῖ γὰρ τοὺς ποθόντας ἐμφρόνας 10

## 204 -ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Μὴ με τοῦ Λιαντίου ἀνοχμίσσεις, ὀδῖτα,  
 πατρὸν, πεσόντιστ' ἐν στήθεος Ἑκτορέου  
 εἰμὶ μέλας τροχὸς τε· σὺ δ' εἶρεο θεὸν Ὀμήρου,  
 πως τὸν Προϊάμωην ἐξεκίλισα πτόφῳ  
 εἴν' δὲ μόλις βάλον με παροχλιζούσιν ἀρουρῇ 5  
 ἄνθρωποι, γεννῆς αἰσχυρὰ λευγαλέης  
 ἀλλὰ με τίς ἐρυφείη ὑπὸ χροῶτος αἰδέομαι γὰρ  
 πανγίων οὐτιδανοῖς ἀνδράσι γινόμενος

## 205 ΑΡΤΕΜΙΔΩΡΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Βασίλικαι Μοῖσαι σπορυλῆς ποτα, εἴν' δ' ἅμα πᾶσαι  
 ἐντὶ μᾶς μανῶσαι, ἐντὶ μᾶς ἀγέλας.

## 206.—ΕΥΠΙΘΙΟΤ ΑΘΗΝΑΙΟΤ

Ἰνδίζαντος τὴν Καθύλου

Ταιταλάνων κανόνων φεῖ πληθύνος, ἡδ' αἰδηλῶν  
 ξυσμῶν, λεπτός τας ἐχαραξε ἰοναξ.

## THE DECLAMATORY EPIGRAMS

### 203.—PHOTIUS ON LEO THE PHILOSOPHER

*On the Romance "Clitophon and Leucippe"*<sup>1</sup>

THE story of Clitophon almost brings before our eyes a bitter passion but a moral life, and the most chaste conduct of Leucippe astonishes everyone. Beaten, her head sharp, vilely used, and, above all, thrice done to death, she still bore all. If, my friend, you wish to live morally, do not pay attention to the adventitious beauty of the style, but first learn the conclusion of the discourse, for it joins in wedlock lovers who loved wisely

### 204. AGATHIAS SCHOLASTICUS

Do not heave me up, traveler, I am Ajax's stone with which he smote Hector's breast. Black am I and rough, but ask divine Homer how I sent Priam's son rolling in the dust. Now with difficulty men, the degenerate sons of a wretched age, lever me up a little from the field. But let someone hurl me at the ground, I am ashamed to be made the toy of worthless men.

### 205 ARTEMIDORUS THE GRAMMARIAN

THE bacolic poems were once scattered, but are now all in one fold, in one flock.

### 206.—EUPHILIUS OF ATHENS

*On finishing the Punctuation and Accentuation of Herodian's "Universal Prosody"*

ON for the number of rules all saying the same thing, and scarcely visible scratches, the work of my

<sup>1</sup> The romance by Achilles Tatius which we possess.

## GREEK ANTHOLOGY

ὄμματά μιν κέκμηκε, τένων, ράχης, ἰνίου, ὦμοι  
τῆς Καθόλου δὲ φέρω τὴν ὀδύνην καθόλου.

### 207.—ΑΔΗΛΟΝ

Μῆτιν Ἐπικτήτοιο τεῶ ἐνικάτθεο θυμῷ,  
ὄφρα κεν εἰσαφίκηαι ἐς οὐρανίους κενοῖνας,  
ψυχὴν ὑψικέλευθον ἐλαφρίζων ὑπὸ γαίης.

### 208.—ΑΔΛΟ

\*Ὅς κεν Ἐπικτήτοιο σοφὴν τελέσειε μεναιμήν,  
μειδιάει, βιοτοιο γαληνιόων ἐνὶ πόντῳ,  
καὶ μετὰ ναυτιλίην βιωτήσιον εἰσαφικάνει  
οὐρανίην ἀψίδα καὶ ἀστερίην περιωπτήν.

### 209.—ΑΔΗΛΟΝ

\*Ἀπὸ ἰξενταὺ πρὸς στρουθίαν

Τίποτε μετοκλάζεις πωτωμένη ὄξον ἀπ' ὄξου,  
τοῖα καὶ ἄλλη ἔρεξε, καὶ οὐ φύγεν ἰξοφορήας  
ἡμετέρους δονακας, περὶ δὲ πτερὰ πυκνὰ βαλοῦσα  
ἤλυθε τεχνύεντα, καὶ οὐκ ἐθέλουσα, πρὸς ἄνδρα.

### 210.—ΑΔΕΣΠΟΤΟΝ

Ἐἰς βίβλον Τακτικῶν Ὀρβικίου

Δέρκεό μοι κρατερῶν καμμάτων ἐγκύμονα βίβλον,  
ἣν πάρος Ἀδριανὸς μὲν ἀναξ ἔχεν ἐν πολέμοισι,  
κρίψας δ' ἀεργίῃ χρόνον ἄσπετον ἐγγύθι λήθης,  
ἀλλ' ὑπὸ καρτερόχειρος Ἀναστασίου Βασιλῆος

## THE DECLAMATORY EPIGRAMS

fine pen! My eyes ache, my wrist, my back, my neck and shoulders, and I feel universally the pain of the "Universal."

207.—ANONYMOUS

*On the "Manual" of Epictetus*

STORE up in thy heart the counsel of Epictetus, that thou mayest enter into the heavenly recesses, thy soul wafted up from earth to mount to the skies.

208.—ANONYMOUS

*On the Same*

Whoever puts in practice the wise reflections of Epictetus, smiles, sailing calmly on the sea of life, and after this life's voyage reaches the vault of heaven and the watch-tower amid the stars.

209.—ANONYMOUS

*A Fable to a Bird*

Why art thou so restless, skipping from bough to bough? There was another bird who did the same and escaped not my lined reeds, but, though sore against its will, fell fluttering violently into the hand of the crafty fowler.

210.—ANONYMOUS

*On the "Tactics" of Orbiculus*

Look on me, the book pregnant with vigorous toil, the book that the Emperor Hadrian had by him in his wars, but which for ages lay disused and nearly forgotten. But Anastasius, our powerful emperor,

ἤλυθον ἐς φάος αὔθις, ἵνα στρατιῇσιν ἀρήξω. 5  
οἶδα γὰρ ἀνδροφόνον καμίντους πόλεμοιο διδάσκειν  
οἶδα δὲ πῶς μετ' ἐμείο καὶ ἐσπερίῃς ἄλλος ἄνδρας  
καὶ Πέρσας ὀλέσεις, καὶ αἰνομόρους Σαρακηνοὺς,  
καὶ θοὸν ἵπποκέλευθον ἀρειμανέων γένος Οὐννων,  
πετρίων τ' ἐφύπερθεν ἄλυσκάζοντας Ἰσαύρους. 10  
πάντα δ' ὑπὸ σκήπτροισιν Ἀναστασίῳ τελέσσω,  
ὃν καὶ Τραϊανοῖο φαάντερον ἤγαγεν αἶων.

## 211.—ΛΔΗΛΟΝ

Παιῶν, Χείρων, Ἀσκληπιός, Ἴπποκρίτης γε  
τοῖς δ' ἐπὶ Νίκανδρος προφερέστερον ἔλλαχεν εὖχος.

## 212.—ΑΛΛΟ

Φάρμακα πολλὰ μὲν ἐσθλὰ μεμυγμένα, πολλὰ δὲ  
λυγρὰ  
Νίκανδρος κατέλεξεν, ἐπιστῆμενος περὶ πάντων  
ἀνθρώπων. ἥ γὰρ Παιηονός ἐστι γενέθλης.

## 213.—ΑΛΛΟ

Καὶ Κολοφῶν ἀρίδης ἐνὶ πολλέσσι τέτυκται,  
δοιοὺς θρεψαμένη παιῖδας ἀριστονόους,  
πρωτότακον μὲν Ὀμηρον, ἀτὰρ Νίκανδρον ἔπειτα,  
ἀμφοτέρους Μούσαις οὐρανίησι φίλους.

## 214.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Τῇ τῶν λόγων σου κογχύλῃ, Πορφύριε,  
βάπτεις τὰ χεῖλη, καὶ στολίζεις τὰς φρένας.

## THE DECLAMATORY EPIGRAMS

brought me to light again, that I might help his campaigns. For I can teach the horrors of murderous war, and I know how, with me, thou shalt destroy the men of the western sea, and the Persians, and the doomed Sarmatians, and the swift cavalry of the warlike Huns, and the Isaurians taking refuge on their rocky summits. I will bring all things under the sceptre of Anastasius, whom time brought into the world to outshine even Trajan.

211.—ANONYMOUS

*On Nicander*

APOLLO, Chiron, Asclepius, and Hippocrates. After these Nicander won the highest praise.

212.—ANONYMOUS

*On the Same*

"MANY drugs that are good when compounded and many that are baneful" did Nicander enumerate, "knowing better than all other men. For verily he came of the race of the Healer"<sup>1</sup>

213.—ANONYMOUS

*On the Same*

Colophon, too, is conspicuous among cities, for she nursed two sons of supreme wisdom, first Homer and afterwards Nicander, both dear to the heavenly Muses.

214.—LEO THE PHILOSOPHER

PORPHYRY, with the purple<sup>2</sup> of thy discourse thou dyest the lips and clothest the mind in splendour

<sup>1</sup> Partly made up of verses from *Odyssey*, iv. 299 ff.

<sup>2</sup> There is a play on the name.

## GREEK ANTHOLOGY

### 216.—ΑΝΤΙΠΑΤΡΟΣ ΜΑΚΕΔΟΝΟΣ

Αἰεὶ θηλυτέρῃσιν ὕδωρ κακὸν Ἑλλήσποντος,  
 ξεῖνε Κλεονίκης πευθεο Δυρραχίδος.  
 πλῶς γὰρ ἐς Σηστὸν μετὰ νυμφίον· ἐν δὲ μελαίνῃ  
 φορτιδὶ τὴν Ἑλλης μοῖραν ἀπεπλάσατο.  
 Ἦραϊ δειλαίῃ, σὺ μὲν ἀνέρα, Διήμαχος δὲ  
 νυμφὴν, ἐν παύροις ὤλεσατε σταδίοις

5

### 216.—ΟΝΕΣΤΟΣ ΚΟΡΙΝΘΙΟΣ

Ἀρμονίης ἱερὸν φήσεις γυμνὸν ἄλλ' ἀθέμιστος  
 Οἰδίποδος. λεξεις Ἀντιγόνην ὀσίην·  
 ἀλλὰ κασίγνητοι μιαιώτατοι. ἄμβροτος Ἰνώ·  
 ἄλλ' Ἀθώας τλημων. τειχομελὴς κιθάρη·  
 ἀλλ' αὐλὸς δυσμονσος. ἴδ' ὥς ἐκεράσσατο Θήβη  
 δαίμων, ἐσθλὰ κακοῖς δ' εἰς ἐν ἔμμεν ἴσα.

5

### 217.—ΜΟΤΚΙΟΣ ΣΚΕΤΟΛΑ

Αἱ χίμαροι, τί ποτ' ἄρα τὰ μὲν θύμα καὶ τιθύμαλλα  
 λείπετε καὶ χλοερὴν αἰγινομον βοτάνην,  
 γυρὰ δ' ἐπ' ἀλλήλαις σκιρτήματα γαῖρα τῶεσθε  
 ἀμφὶ τὸν ἱλιβατην ἄλλομεναι Νομίον,  
 οὐκ ἀπο πνυμαχίης ἀποπαύσεσθε, μή ποτ' ἀπεχθὴς  
 ἀντήση κορυνὴ χειρὸς ἀπ' αἰπολικῆς.

5

### 218.—ΑΙΜΙΔΙΑΝΟΣ ΝΙΚΑΕΩΣ

Ἀβάλε χαιμερίου με κατέκλυσε κύματα πόντου  
 δειλαίην, νεκύων φόρτον ἀμειψαμένην.

## THE DECLAMATORY EPIGRAMS

### 215.—ANTIPATER OF MACEDONIA

Even, stranger, is the water of Hellespont cruel to women. Ask Cleonike of Dyrrhachium. For she was sailing to Sestos to meet her bridegroom, and in the black ship she met with the same fate as Helle. Poor Hero, thou didst lose a husband, and Demachus a bride, in the space of a few furlongs.

### 216.—HONESTUS OF CORINTH

(cp. Nox. 260, 253)

You will cite the holy marriage of Harmonia, but that of Oedipus was unlawful. You will tell me of Antigone's piety, but her brothers were most wicked. Iphigeneia was made immortal, but Atreus was ill-fated. The lyre built the walls by its music, but the strains of the flute were fatal to them.<sup>1</sup> So did Heaven compound the destiny of Thebes, mixing good and evil in equal portions.

### 217 MUCIUS SCAEVOLA

Ye goats, why, deserting the thyme and spurge and all the green pasture that is yours, do ye start leaping round and round, wantonly butting at each other, prancing round shepherd Pan, the denizen of the forest? Give over that boxing, or the crook ye detest may find its way to you from the goat-herd's hand.

### 218.—AEMILIANUS OF NICAEA

Ah! would that the waves of the wintry sea had engulfed me, wretched ship that I am, my load of living men now changed for one of corpses. I am

<sup>1</sup> Thebes is said to have been destroyed by Alexander to the accompaniment of two flute-player Ionianians.

## GREEK ANTHOLOGY

αἰδομαι σωθεῖσα τί μοι πλεον ὄρμον ἰκέσθαι,  
 δευαμένη φωτῶν πεισματα δησομένων,  
 Κωκυτοῦ με λέγοιτε βαρυ σκάφος ὤλεσα φῶτας. 5  
 ὤλεσα ναυηγοὶ δ' εἰσιν ἔσω λιμενος

### 219.—ΔΙΟΔΩΡΟΥ ΣΑΡΔΙΑΝΟΥ

Αἰγυβοτου Σκύροιο λιπὼν πέδον Ἴλιον ἔπλω  
 αἶψ' Ἀχιλλεΐδῃς πρὶσθε Νεοπτόλεμος,  
 τοῖος ἐν Λίνευδῃσι Νέρων ἄγος ἄστνυ Τεμοιο  
 νεῖται, ἐπ' ὠκυροῖν ἔθυβριν ἡμειψαμενος,  
 κοῦρος ἔτ' ἄρτιγενειον ἔχων χυρον· ἀλλ' ὁ μὲν ἔγχετο 5  
 θυεν· ὁ δ' ἄμφοτερος, καὶ δορὶ καὶ σοφίῃ.

### 220.—ΘΑΛΛΟΥ ΜΙΑΗΣΙΟΥ

Ἄ χλοερὰ πλατανιστος ἰδ' ὥς ἔκρυψε φιλεύντων  
 δόγηα τὰν ἱερὰν φυλλαδα τεινομενα.  
 ἄμφι δ' ἄρ' ἀκρεμοεσσων ἰοῖς κεχαρισμενος ὦραις  
 ἡμεριδὸς λαρὴς βοτρὺς ἀποκρέματα  
 οὕτως, ὦ πλατάνιστε, φθοῖς· χλοερὰ δ' ἀπὸ σείο 5  
 φιλλας αἰεὶ κευθοὶ τὸν Πλαφίης ἔταρους

### 221.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Αἰγαζω τὸν ἀφυκτον ἐπὶ σφραγίδος Ἐρωτα  
 χερσὶ λαοντειαν ἀνιοχεῦντα βίαν,  
 ὥς τα μὲν μυστιγα κατ' αὐχενος, ῥ' δὲ χαλινους  
 ευθυνοὶ πολλά δ' ἄμφιτεθῆλε χαρις.  
 φρίσσω τὸν βροτολογίον· οὐ γὰρ καὶ θῆρα θαμάζων 5  
 ἀγρίον, οὐδ' ὄλνγον φεισεται αμεριων.

<sup>1</sup> How the whole crew of the ship have perished we are not told.

## THE DECLAMATORY EPIGRAMS

ashamed of being saved. What doth it profit me to come to harbour with no men in me to tie my haw-sers? Call me the dismal hull of Cocytus, I brought death to men—death, and they are shipwrecked inside the harbour<sup>1</sup>

### 219.—DIODORUS OF SARDIS

As, in days of old, Neoptolemus, the son of Achilles, sailed to Troy from the goat-pastures of Scyria, so among the sons of Aeneas doth their leader Nero<sup>2</sup> return to the city of Rheims, entering from the sea swift-flowing Liber, a youth with the first down on his cheeks. The other's force was in his spear alone, this youth is strong both in battle and in the schools.

### 220.—THALTIUS OF MILETUS

See how the green plane-tree hides the mysteries of the lovers, canopied them with its ho y foliage, and about its branches hang the clusters of the sweet vine, the season's delight. So, plane tree, mayest thou ever flourish, and may thy green foliage ever hide the comradeship of Aphrodite

### 221.—MARCUS ARGENTARIUS

I see upon the signet-ring Love, whom none can escape, driving a chariot drawn by angry lions. One hand menaces their necks with the whip, the other guides the reins, about him is shed abundant bloom of grace. I shudder as I look on the destroyer of men, for he who can tame wild beasts will not show the least mercy to mortals.

<sup>1</sup> Probably the son of Germanicus.

## 222.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Ἀνέρα θήρ, χερσαῖον ὁ πόντιος, ἄπνουν ἔμπνους,  
 ἄράμενος λοφιῆς ὕγρον ὑπερθε νέκυν,  
 εἰς ψαμάθους ἐκόμισσα. τί δὲ πλέον; ἐξ ἄλός εἰς γῆν  
 νηξάμενος, φόρτον μισθὸν ἔχω θάνατον·  
 δαίμονα δ' ἀλλήλων ἡμεύσαμεν· ἡ μὲν ἐκείνου  
 χθὼν ἐμέ, τὸν δ' ἀπὸ γῆς ἔκτανε τοῦμόν ὕδωρ. 5

## 223.—ΒΙΑΝΟΡΟΣ

Ἀγγελίην παρ Ζηνὸς ἐπεὶ φέρειν ἡεροδίνης  
 αἰετός, οἰωνῶν μούνος ἐνουράνιος,  
 οὐκ ἔφθη τὸν Κρήτα· θαῖν δ' ἐπετείνατο νευρήν,  
 πτηνον δ' ὁ πτερόεις ἰδὲς ἔλεησάτο.  
 Ζηνὸς δ' οὔτι Δίκην ἔλαθεν μόνος· ἔμπεσε δ' ὄρνις 5  
 ἀνδρί, τὰ δ' εὐστοχίης ἀνταπέτισε βέλη.  
 αὐχένι δ' ἰὼν ἔπηξεν, ὃν ἥπατι καίμισε αὐτός·  
 εὐ δὲ βέλος δισσωὺν αἶμ' ἔπιεν θανάτων.

## 224.—ΚΡΙΝΑΓΟΡΟΤ

Αἰγά με τὴν εὐθηλον, ὅσων ἐκένωσεν ἀμολγεὺς  
 οὐθατα πασάων πουλυγαλακτοτατην,  
 γευσάμενος, μελιηδὲς ἐπεὶ τ' ἐφράσασατο πῖαρ  
 Καῖσαρ, κῆν νηυσὶν σύμπλοον εἰργάσατο.  
 ἤξω δ' αὐτίκα πον καὶ ἐς ἀστέρας· ᾧ γὰρ ἐπέσχον 5  
 μαζὸν ἐμόν, μέλων οὐδ' ὅσον Αἰγιάχου.

## THE DECLAMATORY EPIGRAMS

### 222. ANTIPHILUS OF BYZANTIUM

(*A Dolphin speaks*)

I took on my back the dripping corpse and bore it to the beach, the beast saved the man, the sea creature that of the land, the living the dead. But what did it avail me? I swam from sea to land, and receive death as payment for my portage. We interchanged destinies. His land slew me, and my water saw him who belonged to the land.

### 223.—BIANOR

(*cp. No. 265*)

As the eagle who circles on high, who alone among the birds is an inmate of Heaven, was bearing a message from Zeus, he eluded not the Cretan, but the archer drew his swift-shooting bow, and the winged arrow made the bird its victim. But he did not, alone among men, escape the justice of Zeus. The bird fell on the man, and he paid dear for the sureness of his arrow's aim. The eagle pierced his neck with the arrow which had found a resting-place in its own heart, and one missile drank the life-blood of two.

### 224.—CRINAGORAS

I AM the good milch-goat with udders yielding more than any the milk-pail ever drained, and Caesar, when he had tasted the richness of my milk, sweet as honey, took me with him even on the ship to be his fellow voyager. Some day I think I shall even reach the stars, for he to whom I gave suck from my breast is by no means inferior to the Aegis-bearer.

<sup>1</sup> The dolphin seems to have been carried on to the beach and left high and dry.

## 225.—ΟΝΕΣΤΟΤ

Ἀσώπης κρήνη καὶ Πηγάσις, ὕδατ' ἀδελφά,  
 Ἴπποι καὶ ποταμοὶ δῶρα ποδορραγέα  
 χῶ μεν ἔκοψ' Ἑλικώνος, ὃ ἐκ φλεβᾶς Ἀκρακορωνθου  
 ἐπληξ' ὦ πτέρυγες εἰς ἴσον εὖστοχιῃ.

## 226.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

Λι δ' ἄγετε ξοιθαί σιμβληίδες τᾶκρα μέλισσαι  
 φερίεσθ' ἢ θυμῶν ῥίκνα περικνιδία,  
 ἰ, πετῆλας μακῶνος, ἢ ἀσταφιδιτιδα ῥῶγα,  
 ἢ ἰον, ἢ μιλῶν χνοῖν ἐπικαρπιδιον  
 πάντα περικνιξασθε, καὶ ἄγγεα κηρῶσασθε,  
 ὅφρα μέλισσος Πᾶν ἐπικυψέλιος  
 γευσῆται τὸ μεν αὐτός, ὃ δὲ βλισστηοῖδι χεὶρ  
 καπνῶσας βαιὴν κῦμμι λιπρῇ μερίδα.

## 227.—ΒΙΑΝΟΡΟΣ

Ἀκταίην παρὰ θίνα διαυγέος ἔνδοθεν ἄλμας  
 ἰχθὺα ποιλυπόδην ἔτραπεν ἰχθυβολοῖ  
 νηχομένῃ δ' ἔπορουσε καὶ ἐξ ἁλός ἦε' ἐπὶ χέρσιν  
 ἀρπαγδὴν, ἄγρης δεσμον ὑποφθαμενός  
 αὐτὰρ ὃ δισκηθεὶς κατακαιριὸς ἐμπέσσε δειλῇ  
 πτωκὶ ταχὺς σχοινῇ κείτο γὰρ ὑπναλεός  
 τὸν δὲ χυθεὶς περὶ πάντα πεδῶσατο, φωτὶ δ' ὑπ'  
 ἄγρης  
 ἐμβυθίης ἄγρη χερσὶ θέν ἦντιασε

## 228.—ΑΠΟΛΛΩΝΙΔΟΥ

Ἀγγελίης ἤκουσεν ἀννίστου Μελίτεια,  
 νῆα σὺν φορτῇ κυματὶ κρυπτόμηνον

## THE DECLAMATORY EPIGRAMS

### 225.—HONESTUS

Asopis fount and Pegasus are sister springs, the one a river-god's gift, the other a horse's, both gushing forth at a blow of the foot. The horse cut the veins of Helicon, the river those of Acrocorinth. How equally happy the nees's aim in each case!

### 226.—ZONAS OF SARDIS

Hie ye, ye tawny hive-bees, to feed on        or the crinkled leaves of the thyme, or the petals of the poppy, or the sun-dried berries of the vine, or violets, or the down that covers the apple. Take a pick at all, and mould your waken vessels so that Pan, the saviour of the bees and keeper of the hives, may have a taste himself, and the liceman, smoking you on with his skinned hand, may leave a little portion for you also

### 227.—BIANOR

(cp. No. 14)

A FISHERMAN spied an octopus in the transparent water by the sea-beach, and rushing upon it as it swam, snatched it and threw it on the land to avoid being caught by his prey. Round and round it whirled, and by a happy chance lighted on a turbot's hare that was lying half asleep among the rushes. It spread all over her and fettered her, and the man by means of his booty from the sea gained fresh booty from the land

### 228.—APOLLONIDES

MELITEA received the unlooked for news that her son, with his cargo, had been engulfed in the waves,

<sup>1</sup> Asopus. Pegasus in Castalia, cp. No. 220. For this origin of springs, cp. Theocrit. *Id.* vii. 5.

ἡϊόσιν δ' ἐπικέλσαν ἀλίκλυστου δέμας ἄλλου  
 δύσμορος οἰκείης σύμβολον εἶδε τύχης,  
 νύκτα δ' ὡς ἔστειλε. Δίῳ δ' ἐπὶ νηὸς Ἀθραύστου  
 ἤλυθεν εὐκταίης σώως ἅπ' ἐμπορίης.  
 μητέρες ὡς ἀνίσου μοίρης λάχον· ἡ μὲν ἄελπτον  
 ζῶν ἔχει, κείνη δ' ὄψεται οὐδὲ νέκυν.

## 229.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΥ

Ἀρχαίη σύνδειπνε, καπηλικὰ μέτρα φιλεῦσα,  
 εὐλαλε, πρηϋγέλωρ, εὖστομε, μακροφάρυξ,  
 αἰὲν ἐμῆς πανίης βραχυσύμβαλε μύστι, λάγυνε,  
 ἦλθες ὁμῶς ὑπ' ἐμῇ χειρὶ ποτε χρόνιος.  
 αἶθ' ὄφελος καὶ ἄμικτος ἀνύμφευτός τε παρείης,  
 ἄφθορος ὥς κούρη πρὸς πόσιν ἐρχομένη.

## 230.—ΟΝΕΣΤΟΥ

Ἀμβαίνων Ἐλικῶνα μέγαν κάμερ, ἀλλ' ἐκορέσθης  
 Πηγασίδος κρήνης νεκταρέων λιβάδων·  
 οὕτως καὶ σοφίης πόνος ὀρθίος· ἦν δ' ἄρ' ἐπ' ἄκρον  
 τέρμα μόλης, ἀρύσῃ Πιερίδων χάριτας.

## 231.—ΑΝΤΙΠΑΤΡΟΥ [ΣΙΑΩΝΙΟΥ]

Αὔην με πλατάνιστον ἐφερπύζουσα καλύπτει  
 ἄμπελος· ὀθνεῖη δ' ἀμφιτέθηλα κόμη,  
 ἢ πρὶν ἐμοῖς θαλέθουσιν ἐνιθρέψας ὀροδάμνους  
 βότρυας, ἢ ταύτης οὐκ ἀπετηλοτέρη.

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and seeing the symbol of her own misfortune in the corpse of another which the sea had washed up on the beach, the unhappy woman gave it burial as if it were her son's. But Dion, his ship undamaged, returned in safety from a voyage that had met all his hopes. What diverse fortune befel the two mothers! The one holds alive the son she never hoped to see, the other shall not even see her son dead.

### 229 — MARCUS ARGENTARIUS

(*cp. Book V., No. 135*)

My ancient boon-companion, friend of the vintner's measures, sweet sabbler with the gentle migh, pretty mouth and long neck, my flagon, ever knowing the secret of my poverty but contriving little to relieve it, I have waited for thee long, but I hold thee now. Would I had thee unmixed and unwedded,<sup>1</sup> coming like a maiden undetiled to her husband.

### 230. HONESTUS

Thou wert sore tired by the ascent of great Helicon, but didst drink thy fill of the sweet waters of the spring of Pegasus. Even so the labour of study is up-hill, but if thou attainest the summit thou shalt quaff the pleasant gift of the Muses.

### 231. ANTIPATER OF THESSALONICA

I AM a dry plane-tree covered by the vine that climbs over me, and I, who once fed clusters from my own branches, and was no less lenky than this vine, now am clothed in the glory of foliage not my

<sup>1</sup> The Greek word means also "unwatered."

τοῖσιν μὲντοι ἔπειτα τιθηνείσθω τις ἑταῖρην,  
ἥ τις ἀμειψασθαι καὶ νέκυν οἶδε μόνῃ.

5

## 232.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἄδριακοῖο κύτους λαιμός το πάλαι μελίγηρυς,  
ἥνικ' ἐγαστροφόρου Βακχιακας χάριτας,  
νῦν κλασθεῖς κεῖμαι νεοθηλαὶ καρτερὸν ἔρκος  
κλήματι, πρὸς τρυφερὴν τεινομένῳ καλύβην.  
αἰεὶ τοι Ἥρομφ λατρευόμεν· ἡ γέρας γὰρ  
φρουροῦμεν πιστῶς, ἡ νεὸν ἔκτρεφομεν.

5

## 233.—ΕΡΤΚΙΟΤ

Αἰεὶ τοι ἐκτάμνοντι γεράνδρα, καμμορε Μινδῶν,  
φώλας ἀραχναῖή σκα.οὐ ἔτυψε ποδὰ,  
νειόθεν ἀντιάσασα χυδὴν δ' ἔβρυξε μελαίνῃ  
σηπεδονὶ χλωρὴν σαρκα κατ' ἀστραγαλούς.  
ἐτμήθη δ' ἀπὸ τῆς στιβαροῦ γόνυ, καὶ σε κομίζει  
μονοποδὰ βλωθρῖς σκηπᾶνιον κοτινοῦ.

5

## 234.—ΚΡΙΝΑΓΟΡΟΤ

Ἄχρὶ τεῦ δ' δεῖλαιε, κεναῖσιν ἐπ' ἐλπίσι, θυμέ,  
πωτηθεῖς ψυχρῶν ἀσσοτατῶ μεφειῶν,  
ἄλλοις ἄλλ' ἐπ' ὄνειρα διαγραψεῖς ἀφεινοῖς;  
εἴτητον γὰρ θνητοῖς οὐδε ἐν αὐτοματον.  
Μοι σέων ἄλλ' ἐπὶ δῶρα μετέρχεο· ταῦτα δ' ἀμυδρὰ δ  
εἰδῶλα ψυχῆς ἡλεμάτισι μεθεῖς.

## 235.—ΤΟΥ ΑΥΤΟΥ

Ἄγχουροι μεγάλαι κόσμον χθονες, ἃς διὰ Νεῖλος  
πιμπλαμένος μελάνων τέμνει ἀπ' Αἰθιοπῶν,

## THE DECLAMATORY EPIGRAMS

own. Such a mistress let a man cherish who, unlike her kind, knows how to requite him even when he is dead.

### 232.—PHILIPPUS OF THESSALONICA

I AM the neck of an Adriatic wine-jar, once honey-voiced when I bore in my belly the gift of Bacchus. But now I am broken I stand here as a strong support for a newly-planted vine which reaches up to climb over this delicate arbour. Ever do I serve Bacchus, either I guard him faithfully in his old age, or rear him in his youth.

### 233.—ERYCIUS

As thou wast cutting the dry roots of old trees, unhappy Mndor, a spider nesting there attacked thee from beneath and bit thy left foot. The venom, spreading, devoured with black putrefaction the fresh flesh of thy heel, and hence thy sturdy leg was cut off at the knee, and a staff cut from a tall wild olive-tree supports thee now on one leg.

### 234.—CRINAGORAS

How long, wretched soul, upborne by empty hopes nigh to the cold clouds, shalt thou build thee dream upon dream of wealth? Naught falls of its own accord into the possession of man. Pursue the gifts of the Muses, and leave these dim phantoms of the mind to fools.

### 235.—BY THE SAME

*On the marriage of Cleopatra (daughter of Antony and Cleopatra) with Juba, King of Numidia*

GREAT bordering regions of the world which the full stream of Nile separates from the black Aethiopians,

ἀμφοτεραι βασιλῆας ἐκοινωνασσθε γάμοισιν,  
 ἐν γένος Αἴγυπτου καὶ Λιβυῆς θέμεναι  
 ἐκ πατέρων εἴη παισὶν παλὶ τοῖσιν ἀνακτῶν  
 ἐμπεδόν ἡπείροις σκῆπτρον ἐπ' ἀμφοτεραῖς

5

## 236.—ΒΑΣΣΟΤ ΛΟΛΛΙΟΤ

Ἄρρηκτοι Μοιρῶν πυματὴν ἐσφρίγισαν ὄρκοι  
 τῷ Φρυγὶ παρ βαμῶ τὴν Πριωμον θυσίην.  
 ἀλλὰ σοί, Λίνκία, στολος ἱερὸς Ἴταλον ἤδη  
 ὄρμον ἔχει, πατρὸς φροῖμον οὐρανόθεν  
 ἐκ καλὸν ὤλετο πυργὸς ὁ Ἰρῶιος· ἥ γὰρ ἐν ὄπλοις  
 ἠγέρθη κυσμον παντὸς ἀνάσσα πόλιν

5

## 237.—ΕΡΤΚΙΟΤ

α. Βουκόλε, πρὸς τῷ Πανός, ὁ φήγιος, εἰπέ, κολοσσος  
 οὗτος, ὅτ' σπενδεις τὸ γλαγος, ἔστι τίνος.  
 β. Τῷ λειοντοπάλα Τιρυκθίω. οὐδὲ τὰ τοῖα,  
 νῆπιε, καὶ σκυτάλην ἀγριέλαιον ὀρῆς,  
 χαιραῖς Ἀλκείδα δαμαληφαγε, καὶ ταῦτα φρουρεῖ  
 αὐλῖα, κῆξ ὀλίγων μυριοβοῖα τιθεῖ.

5

## 238.—ΑΝΤΙΠΑΤΡΟΤ

Βούπαιε ἀπόλλων τόδε χυλκρον ἔργον Ὀνατᾶ,  
 ἀγλαίης Ἀητοῖ καὶ Διὶ μαρτυρίη.  
 οὐδ' ὅτι τῆσδε μάτην Ζεὺς ἤρατο, χάτι κατ' αἶνον  
 ὄμματα καὶ κεφαλὴν ἀγλαος ὁ Κρονίδης  
 οὐδ' Ἥρῃ νεμεσητον ἐχεύατο χαλκὸν Ὀνατᾶς,  
 ὃν μετ' Ἑλκισυίης τοιοῦτον ἀπεπλάσατο.

5

<sup>1</sup> Horaciana<sup>2</sup> The reference is to Hom. *Il.* ii. 478, a verse which seems to have become proverbial.

## THE DECLAMATORY EPIGRAMS

ye have by marriage made your sovereigns common  
to both, turning Egypt and Libya into one country.  
May the children of these princes ever again rule  
with unshaken dominion over both lands.

### 236. BASSUS LOLLIUS

THE inviolable oath of the Fates decreed that final  
sacrifice of Priam slaughtered on the Phrygian altar  
But thy holy fleet, Aeneas, is already safe in an  
Italian harbour, the prelude of thy heavenly home.  
It was for the best that the towers of Troy fell, for  
hence in arms arose the city that is queen of the  
world.

### 237.—ERYCIUS

A. "HERDSMAN, tell me by Pan whose is this  
colossal statue of beech-wood to which thou art  
pouring a libation of milk." B. "The Tirynthian's<sup>1</sup>  
who wrestled with the lion. Seest thou not his bow,  
sampleron, and his cub of wild olive? Ail hail to  
thee, calf-devouring Heracles, and guard this fold,  
that, instead of these few, my cattle may be ten  
thousand."

### 238. ANTIPATER OF THESSALONICA

APOLLO is a big boy here in this bronze work of  
Onatas which testifies to the beauty of Leto and  
Zeus, and proclaims that not idly did Zeus love her,  
and that, even as the saying is, the eyes and head of  
the son of Cronos are glorious.<sup>2</sup> Not even Hera will  
be displeased with this bronze which Onatas moulded  
to such beauty by the help of Lathya.<sup>3</sup>

<sup>1</sup> The statue is regarded as the child of the artist. This  
statue of Apollo was at Pergamus (Paus. viii. 42, 7).

## 239.—ΚΡΙΝΑΓΟΡΟΤ

Β.βλων ἡ γλυκερὴ λιρικῶν ἐν τεύχει τῷδε  
 πεντὰς ἡμιμήτων ἔργα φέρεי Χαριτων.  
 δῶρον δ' εἰς ιερὴν Ἀντωνιῇ ἤκομεν ἡῶ,  
 κάλλευσ καὶ πραπίδων ἔξοχ' ἐνεγκαμένη.

## 240.—ΦΙΛΙΠΠΟΤ

Βαῖον ἀποπλανίην λιπομήτορα παῖδα Καλύπτρης  
 κριὸς ἐλιξόκερως θεῖνε θρασυνόμενος.  
 κάπρος δ' Ἡράκλειος ἀπαρρήξας ἀπὸ δεσμῶν,  
 ἐς νηδὺν κριοῦ πᾶσαν ἔβαψε γένυν  
 ζωὴν νηπιῶχρ' ὃν ἔχαρίσσατο. ἄρ' ἀπὸ Ἡρῆς  
 Ἡρακλῆς βρεφῶν ᾤκτισεν ἡλικίην,

## 241.—ΑΝΤΙΠΑΤΡΟΤ

Βουκόλος ἔπλεο, Φοῖβε, Ποσειδάων δὲ καβύλλης,  
 κύκνος Ζεὺς, Ἄμμων δ' ὠμφιβοητος ὄφεις,  
 χοῖ μὲν ἐπ' ἡέθεας, σὺ δὲ παιδικος, ὄφρα λάβοιτε  
 ἐστὲ γὰρ οὐ πειθοῦς εὐνέται, ἀλλὰ βίης  
 Εὐαγόρας δ' ὦν χαλκος ἄτερ δολοῦ αὐτός ἐναργῆς  
 πάντας καὶ πύσας, οὐ μεταβαλλόμενος.

## 242.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Γλαῦκος ὁ νησαίοιο διαπλώουσιν ὁδηγὸς  
 παρθμοῦ, καὶ Θασίων ἔντροφος αἰγιαλῶν,  
 πάντων ὠρονρευτῆρ ἐπίδεξις, οὐδ', ὅτ' ἐκνωσεν,  
 πλαζομένη στρωφῶν πηδαλιον παλάμη,

<sup>1</sup> Probably a boar a goat to be sacrificed to Hercules.

<sup>2</sup> Apollo became a herd for the sake of Admetus, Poseidon

## THE DECLAMATORY EPIGRAMS

### 239 —CRINAGORAS

THE sweet company of the five lyric poets united in this volume offer the work of the immutable Graces. We come on her festal morning to Antonia, supreme in beauty and mind

### 240.—PHILIPPUS

A RAM with crumpled horns was rushing fiercely to butt Calypso's little boy, who had strayed from his mother, when the bear of Hercules, breaking his tethers, buried his tusks in the ram's belly and gave the child its life. Is it because he remembers Hera's cruelty that Hercules pities children of tender age?

### 241 — ANTIPATER OF THESSALONICA

You were a neat-herd, Phoebus, and Poseidon was a nag, Zeus was a swan, and famous Ammon a snake<sup>2</sup> (they did it for the sake of girls, but you, Apollo, were after a boy), all to conceal your identity, for you all enjoy by force and not by persuasion. Crinagoras, however, being made of brass,<sup>3</sup> need practise no deceit, but in his own form, and without any transformation, possesses all and every of either sex

### 242 — ANTIPHILUS OF BYZANTIUM

GLAUCUS, brought up on the shores of Thasos, he who conducted those crossing by ferry to the island, skilled ploughman of the sea, who even when he was dozing guided the rudder with no uncertain hand, the a horse for that of Demeter, Zeus a swan for Leda, Ammon a snake to his with Olympos and begot Alexander

<sup>2</sup> i.e. having plenty of coin

μυριέτης, ἀλίοιο βίου ῥάκος, οὐδ', ὅτ' ἐμελλεν  
 θνησκεῖν, ἔκτος ἔβη γηραλῆις σανίδος·  
 τοὶ δὲ κέλυσος ἔκαυσαν ἐπ' ἀνέρι, τοφρ' ὃ γεραῖος  
 πλωσῇ ἐπ' οἰκείης εἰς αἶδην ἀκάτου.

## 243 — ΑΠΟΛΛΩΝΙΔΟΤ

Γήθησαν περὶ παιδὸς Ἀριστίππαιο τοκήες,  
 καὶ κλαῦσαν· μοιρῆς δ' ἡμᾶρ ἐν ἀμφοτέρῃς.  
 εὖτε γὰρ αἰθυμενον δόμον ἔκφυγεν, ἰθὺ κεραυνοῦ  
 Ζεὺς κατα οἱ κεφαλῇς ἄσπετον ἤκε σέλας.  
 τοῦτο δ' ἔπος τότε ἔλεξαν ὅσοι νέκυν ὠδύροντο·  
 "ὦ πυρὶ δαιμονίῳ τλήμον ὀφειλομένε."

## 244.—ΤΟΥ ΑΥΤΟΥ

Δειματοέεις ἐλάφων κεραὸς λόχος, εὖτε κρυώδεις  
 πλῆσαν ὄρνιν κορυφὰς χιονεαὶ νιφιδες,  
 δέλαιαι ποταμοῖσιν ἐφωρμίσαν, ἐλπίδι φρούδοι  
 χλῆναι νοτεροῖς ἄσθμασιν ὦκυ γονν.  
 τὰς δὲ περιφραξας ἐχθρὸς ῥοος ἄθροον ἄφνω  
 χειμαρὶν στρυγεροῦ δῆσε πάγοιο πέδῃ.  
 πληθὺς δ' ἀγροτέρων ἀλνίου βοιγήσατο θήρης,  
 ἢ φυγεν ἀρπεδούην πολλάκι καὶ στῶλκα.

## 245 — ΑΝΤΙΦΑΝΟΤΣ

Δυσμοίρων θαλάμων ἐπὶ παστάσιν οὐχ Ὑμέναιος,  
 ἀλλ' Ἀΐδης ἔσθῃ πικρογάμου Πετάλης.  
 δειματι γὰρ μουνην πρωτοζυγα Κύπριν ἀν' ὄρφνην  
 φειγούσαν, ξυνοῦ παρθενικαῖσι φοβαν,  
 φρουροδομοὶ νηλεῖς κυνέες ἔκτανον· ἦν δὲ γυναῖκα  
 ἐλπίς ἰδεῖν, ἄφνωτες ἔσχομεν οὐδὲ νέκυν.

## THE DECLAMATORY EPIGRAMS

old man of countless years, the battered remnant of a seafarer, not even when he was on the point of death gutted his old tub. They burnt his shell on the top of him, that the old man might sail to Hades in his own boat.

### 243.—APOLLONIDES

Thy parents of Aristippus both rejoiced and wept for their son, and one day saw both his good and evil fate. When he had escaped from the burning house, straightway Zeus hunched at his head the all-powerful flame of his thunderbolt. Then those who bewailed the dead spoke this word: 'Unhappy boy, reserved by Fate for the fire of Heaven!'

### 244.—BY THE SAME

A timid troop of horned deer, when the frozen mountain tops were covered by the snow clouds, sought refuge, poor creatures, in the river, setting off there in the hope of warming their swift moss in the moist exhalations of the stream. But the unkind stream, shutting them in all of a sudden, imprisoned them in odious fetters of wintry ice. A crowd of countrymen feasted on the unshared game that had often escaped the net and its stakes.

### 245.—ANTIPHANES

By the unhappy marriage-bed of Petale at her bitter bridal stood Hades, not Hymen. For, as she fled alone through the darkness, dreading the first taste of the yoke of Cypris—a terror common to all maidens—the cruel watch-dogs killed her. We had hoped to see her a wife and suddenly we could hardly find her corpse.

## 246.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ἐθραύσθης, ἡδεῖα παρ' οἰνοπόταισι λάγυνε,  
 νηδύς ἐκ πάσης χευαμένη Βρόμιον.  
 τηλοθε γὰρ λιθος εἰς σέ βαρύστονος, οἷα κεραυνός,  
 οὐ Διὸς ἐκ χειρῶν, ἀλλὰ Δίωνος ἔβη.  
 ἦν δὲ γέλως ἐπὶ σοὶ καὶ σκώμματα πυκνά, τυπείσης, 5  
 καὶ πολλὸς ἐξ ἐτάρων γινόμενος θόρυβος  
 οὐ θρηνῶ σε, λάγυνε, τὸν εὐαστήρα τεκοῦσαν  
 Βάκχον, ἐπεὶ Σεμέλη καὶ σὺ πεπόνθατ' ἴσα

## 247.—ΦΙΛΙΠΠΟΤ

Εὐθηλῇ πλάτανόν με Νότου βαριλαίλαπες αὔραι  
 ρίζης ἐξ αὐτῆς ἐστόρεσαν δαπέδοις·  
 λουσαμένη Βρομίῳ δ' ἔστην πείλιν, ὄμβρον ἔχουσα  
 χεῖματι καὶ θάλλπει τοῦ Διὸς ἡδύτερον  
 ὀλλυμένη δ' ἔζησα μόνῃ δὲ πιούσα Λυαῖον, 5  
 ἄλλων κλινομένων, ὀρθοτέρῃ βλέπομαι.

## 248.—ΒΟΗΘΟΤ ΤΟΤ ΕΔΕΓΕΙΟΓΡΑΦΟΤ

Εἰ τοῖος Διάνυστος ἐς ἱερὸν ἦλθεν Ὀλυμπον,  
 κωμάζων Ἀθήναις σὺν ποτε καὶ Σατύροις,  
 οἷον ὁ ταχυνῆεις Πιλάδης ὠρχήσατο κεῖνον,  
 ὀρθὰ κατὰ τραγικῶν τέθμια μουσοπύλων,  
 παυσαμένη ζήλον Διὸς ἂν φάτο σύγγαμος Ἥρη 5  
 “Ἐψεύσω, Σεμέλη, Βάκχον ἐγὼ δ' ἔτεκον.”

## THE DECLAMATORY EPIGRAMS

### 246.—MARCUS ARGENTARILS

THOU art broken, sweet flagon, dear to the wine-bibbers, and hast shed from thy belly all the liquor of Bacchus. For from afar fell on thee, with a dreadful crash, a stone like a thunderbolt hurled by the hand, not of Zeus (Dios), but of Dion. And when it smote thee there was much laughter and many gibes, and a great noise among the company. I do not lament thee, flagon, who didst give birth to Bacchus the crier of Ebus, for thy fate has been the same as Semele's.<sup>1</sup>

### 247.—PHILIPPUS

I AM a fine plane-tree that the furious blasts of the south wind uprooted and laid low on the ground. But after a bit of wine I stand again erect, vivified both in summer and winter by a rain sweeter than that of heaven. By death I lived, and I alone, after drinking the juice of Bacchus which makes others bend, am seen to stand straighter.

### 248.—BOETHUS, THE WRITER OF ELEGIES

IF Dionysus had come revelling with the Maenads and Satyrs to holy Olympus, looking just as Pyrrhus the great artist played him in the ballet according to the true canons of the servants of the tragic Muse, Hera, the consort of Zeus, would have ceased to be jealous, and exclaimed "Semele, thou didst pretend that Bacchus was thy son, 'twas I who bore him."

<sup>1</sup> The flagon is said to have given birth to Bacchus by spilling the wine, as Semele when smitten by the thunderbolt spilt the child from her womb.

## GREEK ANTHOLOGY

### 249.—ΜΑΚΚΙΟΤ

Εὐπέταλον γλαυκὰν ἀναδενδράδα τανδε παρ' ἄκρας  
 ἰδρυθεὶς λοφιαῖς Παν ὃδ' ἐπισκοπέω.  
 εἰ δέ σε πορφύραντος ἔχει πόθος, ὦ παροδίτα,  
 βύτρυς, οὐ φθονεω γαστρὶ χαριζομένῳ  
 ἦν δὲ χερὶ ψαύσης κλοπιη μόνον, αὐτικά δεξῇ  
 ὀξαλέην βικτρον τίνδε καρηβαρίην.

### 250.—ΟΝΕΣΤΟΤ

Ἦσθην ἐν φόρμιγγι, κατηρείφθην δὲ σὺν αὐλῷ  
 Θήβη· φεύ Μουσης ἔμπαλιν ἁρμονίης·  
 κωφὰ δέ μοι κεῖται λυροθελγέα λειψανα πύργων,  
 πέτροι μουσοδόμοις τείχεσιν αὐτόμολοι,  
 σῆς χερός, Ἀμφίων, ἄπανος χάρις· ἐπτάπυλον γὰρ  
 πάτρην ἐπταμίτῳ τείχισας ἐν κιθάρῃ.

### 251.—ΕΘΗΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Ἐχθίστη Μούσαις σελιδηφάγε, λωβήτειρα  
 φωλάς, αἰ σοφίης κλέμματα φερβομένη,  
 τίπτε, κελαινάχρως, ἱεραῖς ψηφοῖσι λοχαζῇ,  
 σίλφῃ, τὴν φθονερὴν εἰκὼνα πλαττομένη;  
 φεῖν' ἀπὸ Μουσάων, ἴθι τηλόσε, μηδ' ὅσαν ὄψει  
 βιάσκανον ἴεν ψήφῳ δοξαν ἐπεισαγάγης.

### 252.—ΑΔΕΣΠΟΤΟΝ

Ἐς Βαθὺν ἤλατο Νεῖλον ἀπ' ὀφρύος ὄξυς ὀδίτης,  
 ἥνικα λαιμάργων εἶδε λύκων ἀγγελὴν.

## THE DECLAMATORY EPIGRAMS

### 249.—MACCIUS

I AM Pan, and established here at the top of the hill I keep watch over this leafy green, climbing vine. If thou desirest my ripe fruit, brave, er, I grudge it not, if it is to gratify thy belly; but if thou layest thy hand on me for the sake of robbery on y, thou shalt straightway feel on thy head the weight of this knobbed staff.

### 250.—HONESTUS

(cp. Nos. 216, 253)

I, THESEA, rose at the sound of the lyre, and sunk in ruins at that of the flute. Alas for the Muse that was adverse to harmony! They now are deaf, the remains of my towers, once charmed by the lyre, the stones that took their places of their own accord in the muse-built walls, a gift that cost thee, Amphion, no labour, for with thy seven-stringed lyre thou didst build thy seven-gated city.

### 251.—EVENUS

PAGE-EATER, the Muses' bitterest foe, lurking destroyer, ever feeding on thy thefts from learning, why, black bookworm, dost thou lie concealed among the sacred utterances, producing the image of envy? Away from the Muses, far away! Convey not even by the sight of thee the suspicion of how they must suffer from ill-will.

### 252. ANONYMOUS

QUICKLY the traveller, when he saw the pack of greedy wolves, leapt from the bank into the deep Nile.

ἀλλὰ μιν ἀγρεύσαντο δι' ὕδατος· ἔβρυχε δ' ἄλλος  
 ἄλλον, ἐπουραῖφ δῆγματι δραξάμενος  
 μακρὰ γεφυρωθῆ δε λυκοῖς βυθός, ἔφθανε δ' ἄνδρα 5  
 νηχομένων θηρῶν αὐτοδίδακτος ἄρης.

## 253.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐν Θηβαῖς Κύδμου κλεινὸς γάμος, ἀλλὰ μυσσυχθῆς  
 Οἰδίποδος· τελετὰς Εὐβοῖς ἡσπύσατο,  
 ἃς γελίσσας Πενθεὺς ὠδυρατο· τείχεα χορδαῖς  
 ἔσθῃ, καὶ λωτοῖς ἔστανε λυόμενα·  
 Ἀντιόπης ὁσίη, χαλεπὴ δ' ὠδὸς Ἰοκάστης 5  
 ἦν Ἰνώ φιλόπαις, ἀλλ' ἄσεβῆς Ἀθάμας.  
 τοῖκτρον αἰε πτολίεθρον· ἴδ' ὡς ἐσθλῶν περὶ Θήβας  
 μυθῶν καὶ στυγνῶν ἤρκεσεν ἱστορίη.

## 254.—ΤΟΥ ΑΥΤΟΥ

Ἡ πυρὶ πάντα τεκούσα Φιλαίνιον, ἥ βαρυπένθης  
 μήτηρ, ἥ τέκνων τρισσὸν ἰδοῦσα τάφον,  
 ἄλλοτριαις ὠδῖσιν ἐφωρμισα· ἥ γὰρ ἐώλπειν  
 πάντας μοι ζήσειν τοῦτον ὃν οὐκ ἔτεκον.  
 ἥ δ' εὐπαις θετὸν νιὸν ἀνῆγαγον· ἀλλὰ με δαίμων 5  
 ἤθελε μηδ' ἄλλης μητρος εἶχειν χάριτα.  
 κληθεὶς ἡμέτερος γὰρ ἀπεφθίτο· νῦν δὲ τεκούσας  
 ἤδη καὶ λοιπαῖς πένθος ἐγὼ γέγονα.

## 255.—ΤΟΥ ΑΥΤΟΥ

Ἡρίθμει πολὺν ὄλβον Ἀριστείδης ὁ πενιχρὸς  
 τὴν δὲν ὡς ποίμνην, τὴν βοᾶ δ' ὡς ἀγέλην·

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But they continued the chase through the water, each hailing on by its teeth to another's tail. A long bridge of wolves was formed over the stream, and the self-taught stratagem of the swimming beasts caught the man.

### 253.—PHILIPPUS OF THESSALONICA

SPLENDID in Thebes was the marriage of Cadmus, but that of Oedipus was alumniable. Bacchus welcomed the orgies which Pentheus, having ridiculed, bewailed. The walls arose to the music of strings, but groaned as they crumbled to the date's. Holy were the birth-pangs of Antiope, but Iocasta's heavy with doom. No loved her eld, but Athamas was impious. The city was always famous. See how for good or evil. History always had plenty to tell of Thebes.

### 254.—BY THE SAME

I, PHAENIS, who bore children but to feed the funeral pyre, the mother weighed down by grief, who had seen the burial of three sought refuge in the fruit of another woman's, for, indeed, I was confident that the son I had not borne myself would live. So, though I had given birth to so many, I brought up an adopted son. But Fate would not allow me to possess even the gift of another mother, for no sooner was he called mine than he died, and now I have become a cause of mourning even to other mothers.

### 255.—BY THE SAME

(cp. No. 150)

NEENY Aristides reckoned his possessions as great, his one sheep was a flock, his one cow a herd. But

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ἤμβροτε δ' ἀμφοτέρων· ἄμνην λύκος, ἔκτανε δ' ὠδὶς  
 τὴν δάμαλιν, πενίης δ' ὤλετο βουκόλιον  
 πηροδέτῳ δ' ὃ γ' ἱμῶντι κατ' αὐχένος ἄμμα πεδήσας δ  
 οἶκτρος ἀμυκήτῳ κάθθανε πὰρ καλύβῃ.

### 256. ΑΝΤΙΦΑΝΟΤΣ

"Ἡμισὺ μὲν ζῶειν ἐδόκουν ἔτι, κείνο δ' ἔφυσεν  
 ἐν μόνον αἰπυτάτου μῆλον ἐπ' ἡκρέμονος·  
 ἢ δὲ κύων δένδρων καρποφθόρος, ἡ πτιλονατος  
 κάμπη, καὶ το μόνον βάσκανος ἐξεφαγεν  
 ὁ Φθονος εἰς πολὺν ὄγκον ἀπέβλεπεν· δς δὲ τὰ μικρὰ δ  
 πορθεῖ, καὶ τούτου χεῖρονα θεῖ με λέγειν.

### 257.—ΑΠΟΛΛΩΝΙΔΟΥ

"Ἡ Καθαρή (Νύμφαι γὰρ ἐπώνι μου ἔσοχον ἄλλων  
 κρήνῃ πασάων δῶκαν ἐμοὶ λιβύδων),  
 ληϊστής ὅτε μοι παρακλίντορας ἔκτανεν ἄνδρας,  
 καὶ φονίην ἱεροῖς ὕδασι λούσε χέρα,  
 κεῖνον ἀναστρέψασα γλυκὺν ῥόον, οὐκέθ' οδίταις δ  
 βλύζω· τίς γὰρ ἐρεῖ τὴν Καθαρὴν ἔτι με,

### 258.—ΑΝΤΙΦΑΝΟΤΣ ΜΕΓΑΛΟΠΟΛΙΤΟΥ

"Ἡ πάρος εὐύδροισι λιβαζομένη προχοαῖσι,  
 πτωγὴ νῦν νυμφῶν μεχρι καὶ εἰς σταγόνα  
 λυθρωδεις γὰρ ἐμοῖσιν ἐνίψατο νάμασι χεῖρας  
 ἀνδροφονος, κηλὶδ' ὕδασι ἐγκεράσας  
 ἐξ οὗ μοι κοῦραι φύγον ἥλιον, "Εἰς ἓνα Βάκχον," δ  
 εἰποῦσαι, "νύμφαι μισγομεθ', οὐκ ἐς Ἀρη."

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he lost both, a wolf killed the ewe, and the cow died in calving. So that the stock of his poor farm was gone, and the luckless man, noosing his neck in the strap of his wallet, perished by his shed that no longer echoed to the sound of bleating.

### 256.—ANTIPHANES

I THOUGHT that half of me was still alive, and that half produced one single apple on the highest branch. But the brute that ravages fruit-trees, the many-backed caterpillar, envied me even the one, and ate it up. Envy's eyes are set on great wealth, but the creature who lays waste a little substance I must call worse even than Envy's self.

### 257 APOLLONIDES

I, THE Pure Fountain (for that is the name the Nymphs bestowed on me above all other springs), when the robber had slain the men who were reclining beside me, and washed his bloody hands in my sacred water, turned back that sweet stream, and no longer gush for travellers; for who will call me "*The Pure*" any longer?

### 258.—ANTIPHANES OF MEGALOPOLIS

I WHO once gushed with abundance of sweet water, have now lost my nymphs' even to the last drop. For the murderer washed his bloody hands in my water, and tainted it with the stain. Ever since the maenads have retired from the sunlight, exclaiming, "We nymphs mix with Bacchus alone, not with Ares."

<sup>1</sup> My water

## 259.—ΒΙΑΝΟΡΟΣ

Ἦριπεν ἐξ ἄερης δόμος ἄθροος, ἀλλ' ἐπὶ παιδὶ  
 νηπιαχφ Ζεφύρου πολλὸν ελαφροτερος·  
 φεισατο κουροσυνης καὶ ἐρειπιον. ὦ μεγάλαυχοι  
 μητερες, ὠδινῶν καὶ λίθος αἰσθάνεται.

## 260. ΣΕΚΟΤΝΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

Ἦ τὸ πάλας Λαῖς πάντων βέλος, οὐκέτι Λαῖς  
 ἀλλ' ἔτεων φανερὴ πᾶσιν ἔγω Νεμεσις  
 οὐ μὰ Κύπριν (τι δὲ Κύπρις ἐμοί γ' ἔτι, πλὴν ὅσον  
 ὄρκος;)·  
 γνωρισμον οὐδ' αὐτῇ Λαῖδα Λαῖς ἔτι.

## 261.—ΕΠΙΓΟΝΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἦ πάρος εὐπετάλοισιν ἐν οἰάνθαις νεασασα,  
 καὶ τετανῶν βοτρυῶν ῥᾶγα κομισσαμένη,  
 νῦν οὕτω γραιοῦμαι. ἰδ' ὁ χρόνος οἷα δαμίζει·  
 καὶ σταφυλὴ γηρῶς αἰσθάνεται ῥυτίδων.

## 262.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἦριθμον ποτὲ πάντες Ἀριστοδίκην κλυτόπαιδα  
 ἔξακις ὠδινῶν ἄχθος ἀπώσαμένην·  
 ἦρισε δ' εἰς αὐτὴν ὕδωρ χθονὶ τρεῖς γὰρ ὄλοντο  
 νοσοφ. λειπομενοὶ δ' ἤμυσαν ἐν πελαγεὶ.  
 αἶε δ' ἡ βαρυδάκρυς, ἐπὶ στηλαῖς μὲν ἀηδῶν,  
 μεμφομένη δὲ βυθοῖς ἀλευονὶς βλέπεται.

## 263.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Ἦ γραῦς Εὐβούλη, ὅτε οἱ καταθύμιον ἦν τι,  
 Φοῖβου τὸν πρὸ ποδῶν μάντιν ἄειρα λιβαν,

## THE DECLAMATORY EPIGRAMS

### 259.—BIANOR

THE house fell in from top to bottom, but much more lightly on the infant son of Zephyrus. Even a ruin spared childhood. O ye boastful mothers, see how even stone feels maternal affection.

### 260.—SECUNDUS OF TARENIIUM

I LAIS, who was once the love-dart that smote all, am LAIS no longer, but a witness to all of the Neiness of years. No, by Cypris<sup>1</sup>—and what is Cypris to me now but an oath?—LAIS is no longer recognisable to LAIS herself.

### 261.—EPIGONUS OF THESSALONICA

I, THE vine who once was young and clothed in leafy shoots, I who bore bunches of swelling grapes, am now as old as you see. Look how Time overcomes us! Even the vine's clusters know the wrinkles of old age.

### 262.—PHILIPPUS OF THESSALONICA

ALL once counted Aristodice to be a proud mother, for six times had she been delivered of her womb's burden. But water vied with earth in afflicting her; for three sons perished by sickness, and the rest closed their eyes in the sea. The tearful woman is ever seen complaining like a nightingale by the grave-stones, and upbraiding the deep like a halcyon.<sup>1</sup>

### 263.—ANTIPHILUS OF BYZANTIUM

OLD Fabule, whenever she had set her heart on anything, used to pick up the nearest stone at her

<sup>1</sup> See the story of Leux and Aeyona in Ovid (*Metam.* xi.), finely rendered by Dryden.

# GREEK ANTHOLOGY

χειρείσει πειραζουσα· καὶ ἦν βαρύν, ἥνικα μή τι  
 ἤθελεν· εἰ δὲ θέλοι, κουφότερος πετάλων,  
 αὐτὴ δὲ πρήσσουσα τὸ οἶ φίλον, ἦν ποθ' ἁμάρτη, 5  
 Φοιβῶ τὰς ἀνίσους χεῖρας ἐπεγράφετο.

## 261.—ΑΠΟΛΛΩΝΙΔΟΥ, οἱ δὲ ΦΙΛΙΠΠΟΥ

θάίμνον ποτ' ἄκρους ἀμφὶ κλῶνας ἤμενος  
 τέττιξ πτερῶ, φλέγοντος ἡλίου μέσου,  
 νηδυν ῥαπίζων, δαίδαλ' αὐτουργίῃ μέλει  
 ἡδὺς κατωργίειζε τῆς ἐρημίας.  
 Κρίτων δ', ὁ πάσης ἰξοεργὸς Πιαλεὺς 5  
 θήρης, ἀσάρκου νῶτα δεινακεύσατο  
 τίσιw δ' ἔτισεν· εἰς γὰρ ἡθάδας πάγας  
 σφαλεῖς ἁλῶται παντὸς ἰμεύρων πτεροῦ.

## 265.—ΤΟΥ ΔΥΤΟΥ

Ἰοτυπῆς Διὸς ὄρνις ἐτίσατο Κρήτα φαρέτρης,  
 οὐρανόθεν τόξω ταξὸν ἀμυνόμενος  
 κεῖνον δ' εὐθὺς ἄκοντι παλιν<δρομέοντι κατέκτα>  
 ἡέριος, πίπτων δ' ἔκτανεν ὡς ἔθανεν.  
 μηκέτ' ἐφ' ἰμετέροις ἀψευδέσι Κρήτες οἰστοῖς 5  
 αὐχεῖσθ'· ἰμνεῖσθω καὶ Διὸς εὐστοχίη.

## 266. -ΑΝΤΙΠΑΤΡΟΥ

Ἦμερον αὐλήσαντι πολυτρήτων διὰ λωτῶν  
 εἶπε λυγυφθαγγῶ Φοῖβος ἐπὶ Γλαφύρῳ·

## THE DECLAMATORY EPIGRAMS

feet, as being Apollo's prophet, and try it in her hand. Whenever she did not want a thing, it was heavy, but if she wanted it, it was lighter than a feather. But she acted as it pleased her best, and if she came to grief she set down the unfairness of her hand's judgment to Phoebus.<sup>1</sup>

### 264. APOLLONIDES on PHILIPPUS

THE cicada used to sit on the highest boughs of the shrubs, and in the burning noon-tide sun, beating its belly with its wings, by the sweet variations of its self-wrought strains filled all the wilderness with music. But Criton of Pitha, the fowler who disdains no kind of game, caught this fleshless thing by its back with his lined twig. But he suffered punishment, for his daily craft now pays him false, and he wanders about not catching even a feather.

### 265.—BY THE SAME

(*cp.* No. 223)

THE bird of Zeus, pierced by an arrow, avenged himself on the Cretan for his archery, returning arrow for arrow from heaven. With the returning snail it slew the slayer at once from the sky, and falling, killed as it died. No longer boast, ye Cretans, of your unerring arrows, let the deadly aim of Zeus, too, be celebrated.

### 266.—ANTIPATER

PHOEBUS spoke thus of the sweet musician Glaphyrus when he breathed the spirit of love from his

<sup>1</sup> This mode of seeking the counsel of the gods as to contemplated actions is not known also by Dio Chrysostom (*Or.* xiii. p. 419).

"Μαρσὺν, ἐψεύσω τέον εὔρεμα, τοὺς γὰρ Ἀθήνης  
αὐλοὺς ἐκ Φρυγίης οὔτος ἐληίστατο·  
εἰ δὲ συ τοιοῦτοῖς τότ' ἐνέπνεες, οὐκ ἂν Ἑταγνὺς  
τὴν ἐπὶ Μαιάνδρῳ κλαῦσε δύσαυλον ἔριν." 5

## 267.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἰκαρίην πλώων [πρώην] ἄλα, νηὸς ὀλισθῶν  
Δᾶμις ὃ Νικαρέτου κάππεσεν εἰς πέλαγος.  
πολλὰ πατήρ δ' ἠράτο πρὸς ἰθανάτους, καὶ ἐς ὕδωρ  
φθέγγεθ', ὑπὲρ τέκνου κύματα λισσόμενος.  
ᾤλετο δ' οἰκτίστως βρυχθεὶς ἀλλ' κείνο δὲ πατὴρ 5  
ἔκλυεν ἀράων οὐδὲ πάλαι πέλαγος.

## 268.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Κρήσσα κύων ἐλάφοιο κατ' ἔχυνον ἔδραμε Γοργώ,  
ἔγκυος, ἀμφοτέρην Ἄρτεμιν εἰξαμένη·  
τίκτε δ' ἀποκτείνουσα· θοὴ δ' ἐπένευσεν Ἐλευθῶ  
ἄμφω, στυαγρὴς δῶρα καὶ εὐτοκίης·  
καὶ νῦν ἐννέα παισὶ διδοῖ γάλα· φεύγετε, Κρήσσαι 5  
κεμμάδες, ἐκ τοκάδων τέκνα διδασκόμεναι.

## 269.—ΤΟΥ ΑΥΤΟΥ

Κλασθείσης ποτὲ νηὸς ἐν ὕδατι δῆριν ἔθεντο  
δισσοὶ ὑπὲρ μοῦνης μαρνάμενοι σανίδος.  
τύψε μὲν Ἀνταγόρης Πεισίστρατον· οὐ νεμεσητάν,  
ἦν γὰρ ὑπὲρ ψυχῆς ἀλλ' ἐμέλησε Δίκης.

<sup>1</sup> Hyagnis (according to one version at least, but cf. No. 340) was the father of Marayna. Marayna having found

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pierced flute: "Marsyas, thou didst lie concerning thy invention, for this man hath stolen Athena's flute from Phrygia. If thou hadst then breathed into such as this, Hyagnis had never wept for the contest by the Maeander in which the flute was fatal." <sup>1</sup>

### 267.—PHILIPPUS OF THESSALONICA

SAILING of late on the Icarian sea, Dams, the son of Nicaretus, slipped from the deck and fell into the sea. Sore did his father pray to the immortals, and call on the water, beseeching the waves for his son. But, devoured by the sea, he perished miserably. That is a sea that of old, too, was deaf to a father's prayers. <sup>2</sup>

### 268.—ANTIPATER OF THESSALONICA

GORGO, the Cretan bitch, being in pup, was on the track of a hind, and had paid her vows to both DIANES. As she killed the deer she littered, and quick y did the Deiveress grant both prayers, that for success in the chase and that for an easy labour. Now Gorgo gives milk to nine children. Fly, ye Cretan deer, learning from the force of mothers in travail what their young are like to be.

### 269.—BY THE SAME

— WHEN the ship was dashed to pieces two men strove with each other in the water, quarrelling for one plank. Antagoras struck Pistratus. It was not inexcusable, for his life was at stake, but Justice was the flute which Athens, after inventing it, throw away in disgust, claimed to be its inventor.

<sup>2</sup> i.e. to the prayers of Damiatus for his son Icarus.

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ῥῆχε δ' ὁ μιν τανδ' εἶλα κύων ἴλος ἡ παναλιστωρ  
κηρῶν οὐδ' ὑγρῷ παύεται ἐν πελάγει

### 270. ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Κωμίζω, χρυσεῖον ἐς ἐσπερίων χορὸν ἄστρον  
λευσσών, οὐδ' ἄλλων λαξ ἐβύρην<sup>1</sup> ἄρουρ  
στρεψας δ' ἰνθυβυλὸν κρατὸς τριχα, τὴν κελαδεινὴν  
πηκτιδὰ μαισοπολαῖς χερσὶν ἐτηρεῖσα.  
καὶ ταδε δρῶν εὐκοσμον ἔχω βίον<sup>2</sup> οὐδε γάρ αὐτός  
κόσμος ἀνευθε λυρῆς ἐπλετο καὶ στεφανου.

### 271 -ΑΠΟΛΛΩΝΙΔΟΥ

Καὶ πότε δὴ νηεσσ' ἄφοβος πόρος, τίπέ, θάλασσα,  
εἰ καὶ ἐν ἀλκυονίων ἡμασι κλανομεθα,  
ἀλκυονων, αἷς παντός ἄει στηριζατο κύμα  
νηεμον, ὥς κρίναι χερσὸν ἀπιστοτερην,  
ἀλλὰ καὶ ἦν κα μαῖα καὶ ὠδινεσσιν ἀπημων  
αἵχαις, σὸν φορτῇ δῦσας Ἀριστομένην.

### 272.—ΒΙΑΝΟΡΟΣ

Καρφαλέος βίψει Φαίβου λατρίε εὔτε γυναικὸς  
εἶδεν ὑπὲρ τυμβου κρησσίον ὀμβροδοκῶν,  
κλαγξεν ὑπὲρ χεῖλου<sup>3</sup> ἀλλ' οὐ γενικὴ πῆτετο βυσσοῦ  
Φοῖβε, σὺ δ' εἰς τέχνην δρῶν ἐκαιρομανεῖς  
χερμάδα δι' ὑψαλμῶν σφαῖραν ποτον ἄρπαγι χεῖλει  
ἐφθανε μαιμάσσων λαοτινακτὸν ὕδωρ.

<sup>1</sup> *éssoues* has the two senses of "order, propriety" and "the Lyra." The constellations are Lyra and Corona Borealis.

<sup>2</sup> The halcyon days were fourteen days near the winter

## THE DECLAMATORY EPIGRAMS

concerned. The one swam on, but the other was seized by a shark. She, the all-avenger, does not cease from vengeance even in the watery deep.

### 270.—MARCUS ARGENTARIUS

I KEEP revel, gazing at the golden dance of the stars of evening, nor do I rudely disturb the converse of others. Toasting my hair that scatters flowers, I awake with musical fingers the deep-toned lyre. And in doing so I lead an orderly life, for the order of the universe itself lacks not a Lyre and a Crown.<sup>1</sup>

### 271.—APOLLONIDES

AND when then, tell me, Sea, shalt thou give safe passage to ships, if we are to weep even in the days of the halcyons, the halcyons for whom the deep has ever lulled the waves to so steady a calm that they deem it more trustworthy than the land?<sup>2</sup> Even now, when thou boastest of being a nurse stilling the pangs of child-birth, thou hast sunk Aristomenes with his cargo.

### 272.—BIANOR

WHEN a crow, the minister of Phœbus, parched with thirst, saw on a woman's tomb a pitcher containing rain-water, it croaked over the mouth but could not reach the bottom with its beak. But, thou, Phœbus, didst inspire the bird with opportune artfulness, and by dropping pebbles in, it reached in its eagerness with its greedy lip the water set in motion by the stones.<sup>3</sup>

solatice which were supposed to be always calm and in which the halcyon was supposed to build its nest on the waves.

<sup>1</sup> Though line 5 is hopelessly corrupt there is no doubt of the sense. The anecdote is told by Pliny and Pinitarch.

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## 373.—ΤΟΥ ΑΥΤΟΥ

Καύματος ἐν θάμνοισι λalίστατος ἤνικα τέττιξ  
 φθεγγετο διγλωσσῳ μέλπομενος στόματι,  
 δOUNAKOENTA Kpítων συνθεis δόλου, εἶλεν ἀοιδὸν  
 ἥeros, οὐκ ἰδίην ἰξοβολῶν μελέτην.  
 ἄξια δ' οὐχ οσίης θήρης παθεν' οὐ γὰρ ἔτ' ἄλλων 5  
 πήξατ' ἐπ' ὀρυίθων εὔστοχον ὡς πρὶν ἄγρην.

## 274.—ΦΙΛΙΠΠΟΥ

Καὶ τὸν ἀρουραῖον γυρήτομον αὐλακα τέμνει  
 μηροτυπεῖ κέντρῳ πειθομένη δάμαλις  
 καὶ μετ' ἀροτροπόνους ζεύγλας πάλι τῷ νεοθηλεῖ  
 πινομένη μόσχῳ δεύτερον ἄλγος ἔχει.  
 μὴ θλίψῃς αὐτήν ὁ γεωμόρος· οὗτος ὁ βαιὸς 5  
 μόσχος, ἐὰν φείσῃ, σοὶ τρέφεται δαμάλης

## 275.—ΜΑΚΗΔΟΝΙΟΥ

Κάπρον μὲν χέρσῳ Κόδρος ἔκτανε· τὴν δὲ ταχεῖαν  
 εἶν' ἀλλ' καὶ χαροποῖς κύμασιν εἶλ' ἔλαφον.  
 εἰ δ' ἦν καὶ πτηνὴ θηρῶν φύσις, οὐδ' ἂν ἐν αἴθρῃ  
 τὴν κείνου κενεὴν Ἀρτεμις εἶδε χέρα.

## 276.—ΚΡΙΝΑΓΟΡΟΥ

Λῶπος ἀποκλύζουσα παρὰ κροκάλαισι θαλάσσης  
 χερνῆτις, διεραῦ τυτθὸν ὑπερθε πάγου,  
 χέρσον ἐπεκβαίνοντι κατασπασθεῖσα κλύδωνι,  
 δειλαῖη πικροῦ κῆμ' ἐπιεν θανάτου·  
 πνεῦμα δ' ὁμοῦ πενήν' ἀπελύσατο. τίς κ' ἐνὶ νηὶ 5  
 θαρσῆσαι πεζοῖς τὴν ἀφύλακτον ἄλα,

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### 273.—BY THE SAME

(cp. No. 264)

WHILE the never silent cicada was singing on the bushes in the heat with its double-tongued mouth, Crito contrived with his limed reeds to catch the songster of the air, no proper victim of his craft. But he got his deserts for his unpius capture, and was no longer successful as before in the snares he set for other birds.

### 274.—PHILIPPUS

THE young cow, obeying the goad that pricks her thighs, cuts the recurring furrows of the field, and again, after her ploughing-labour under the yoke, suffers fresh pain in suckling her newly-born calf. Do not drive her hard, husbandman. This little calf of hers, if you spare the mother, will grow up for you and become a steer.

### 275.—MACEDONIUS

CORBUS killed the bear on land, and the swift deer he took in the blue waves of the sea. Were there beasts with wings too, Artemis would not have seen him empty-handed even in the air.

### 276.—CRINAGORAS

THE serving-woman washing clothes on the sea-beach, a little above the wet rocks, was swept off, poor wretch, by a breaker which flooded the shore, and she drank the bitter wave of death. She was in one moment released from life and from poverty. Who in a ship shall brave that sea from which even those on land are not protected?

## 277.—ΑΝΤΙΦΙΛΟΤ

Λαβροπούδη χείμαρρε, τί δὴ τόσον ὦδε κορύσση,  
 πεζὸν ἀποκλείων ἔχρος ὁδοιπορίας,  
 ἢ μεθυσὶς θυβροισι, καὶ οὐ Νύμφαισι διαυγῆς  
 νῆμα φέρεις, θολεραῖς δ' ἠρυνίσαι νεφέλαις.  
 ὄψομαι ἡλίου σε κεκαυμένον, ὅστις ἐλέγχειν  
 καὶ γόνιμον ποταμῶν καὶ νοθὸν αἰδεν ὕδωρ.

5

## 278.—ΒΙΑΝΟΡΟΣ

Λάρνακα πατρώων ἔτι λείψανα κοιμίζουσαν  
 νεκρῶν χειμάρρῳ παῖς ἶδε σιρομένην  
 καὶ μιν ἄχος τόλμης ἐπλήσατο, χεῦμα δ' ἀναιδὲς  
 εἰσεθόρεν, πικρὴν δ' ἦλθ' ἐπὶ συμμαχίην.  
 ὅστέα μὲν γὰρ ἔσωσεν ἀφ' ὕδατος, ἀντὶ δὲ τούτων  
 αὐτὸς ὑπο βλοσυροῦ χείματος ἐφθάνετο.

5

## 279.—ΒΑΣΣΟΤ

Ληθαίης ἀκάτοιο τριηκοσίους ὅτε ναύτας  
 δεύτερον ἔσχε' Ἀΐδης, πάντας ἀρηϊφάτους,  
 "Σπάρτας οὐ στάλος," εἶπεν· "ἰδ' ὡς πάλι πρόσ-  
 θια πάντα  
 τραύματα, καὶ στέρνοισι δῆρις ἔνεστι μόνοις·  
 νῦν γε μόθου κορέσασθε, καὶ εἰς ἑμὸν ἀμπαύσασθε  
 ὕπνον, ἀνικατὸν δῆμος Ἐυναλίου."

5

## 280.—ΑΠΟΛΛΩΝΙΔΟΤ

Λαίλιος, Αὔσονίαν ὑπάτων κλέος, εἶπεν ἀθρήσας  
 Εὐρώταν· "Σπάρτης χαίρε φέριστον ὕδωρ."

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### 277.—ANTIPHILUS

W<sup>HY</sup>, torrent, in thy furious march dost thou lift thyself up so high and shut off the progress of travellers on foot? Art thou drunk with the rain, and no more content with a stream the Nymphs make transparent? Hast thou borrowed water from the turbid clouds? One day I shall see thee burnt up by the sun, who knows how to test the water of rivers, distinguishing the true from the bastard.

### 278.—BIANOR

A BOY saw carried away by the torrent a coffin in which rested still the remains of his parents. Sorrow filled him with dawning and he rushed into the ruthless stream, but his help cost him sore. For he saved the bones indeed from the water, but in their place was himself overtaken by the fierce current.

### 279.—BASSUS

W<sup>HEN</sup>, for the second time,<sup>1</sup> Hades received from the bark of Lethe three hundred dead, all slain in war, he said "The company is Spartan, see how a. their wounds are in front again, and war dwells in their breasts alone. Now, people of unvanquished Ares, hunger no more for battle, but rest in my sleep."

### 280.—APOLLONIDES

L<sup>ÆLIUS</sup> the distinguished Roman consul said, looking at the Eurotas, "Hail! Sparta's stream, of rivers

<sup>1</sup> The first time was the battle of Thyrea. See Index to vol. ii.

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Μουσάων δ' ἐπὶ χεῖρα βαλὼν πολυτάσσοι βίβλω,  
 εἶδεν ὑπὲρ κορυφῆς σύμβολον εὐμαθίης·  
 κίτται, μιμητὸν βιοτοῦ πτερὸν, ἐν σκιεροῖσιν  
 ἄλγεσι παμφώνων μέλπου ἀπὸ στομάτων  
 ὠρμήθη δ' ἐπὶ ταῖσι. τί δ' οὐ ζηλωτὸς ὁ μόχθος,  
 εἰ καὶ πτηνὰ ποθεῖ \* \* \*.

5

### 281.—ΤΟΥ ΑΥΤΟΥ

Ξυδὸν ὀπηνίκα θαῦμα κατειδομεν Ἀσὶς ἅπασα,  
 πῶλον ἐπ' ἀνδρομέαν σάρκα φριμασσομενον,  
 Θρηκίης φάτνης πολὺς λόγος εἰς ἑμὸν ὄμμα  
 ἦλυθε· δίζημαι δεύτερον Ἡρακλέα.

### 282.—ΑΝΤΙΠΑΤΡΟΣ ΜΑΚΕΔΟΝΟΣ

Ξεῖνοι, παρθένος εἰμὶ τὸ δένδρεον· εἴπατε διφύης  
 φαίσασθαι δμῶν χερσὶν ἐτοιμοτόμοις·  
 ἀντὶ δ' ἔμευ κομίσρον τις ὁδοιπὸρος ἢ τερεβίνθον  
 δρεπτέσθω χθαμαλὴν ἐς χύσιν· οὐ γὰρ ἐκάς  
 ἀλλ' ἀπ' ἔμευ ποταμός μὲν ὅσον τρια, τοῦ δ' ἀπὸ  
 πηγῶν  
 ὕλη πανθηλῆς δοιδὰ πέλεθρ' ἀπέχει.

5

### 283 ΚΡΙΝΑΓΟΡΟΣ

Οὔρεα Πυρηναῖα καὶ αἱ βαθυάγκεες Ἀλπεις,  
 αἶ Ῥήνου προχοὰς ἐγγυὺς ἀποβλέπετε,

<sup>1</sup> I suppose that by uttering or citing a fragment of Greek verse Laelius gave an indication of his taste for study in which the poetries encouraged him to persevere. But not too much reliance should be placed on this interpretation of the obscure epigram.

## THE DECLAMATORY EPIGRAMS

noblest far " Having thus set his hand to the erudite book of the Muses, he saw over his head a token of learning. The magpies, birds that imitate human life, were calling from the leafy dells in all their various tongues. By them he was encouraged; and how can the labour not be enviable if even the birds desire (to find expression for their thoughts)?<sup>1</sup>

### 281.—BY THE SAME

WHEN all Asia witnessed the common marvel the colt furious to feed on flesh of men, the grey-grown legend of the Thracian stable<sup>2</sup> came before my eyes. I am in search of a second Heracles.

### 282.—ANTIPATER OF MACEDONIA

STRANGERS, I, whom you take for a tree, am a maiden<sup>3</sup>. Bid the slaves' hands that are prepared to cut me spare the laurel. Instead of me, let travellers cut to strew as a couch boughs of arbutus or terebunth, for they are not far away. The brook is about a hundred yards away from me, and from its springs a wood containing every kind of tree is distant a joint seventy yards.

### 283.—CRINAGORAS

Ye Pyrenees and ye deep-valleyed Alps that look down from nigh on the sources of the Rhine, ye are

<sup>1</sup> The horses of Diomedes, King of Thrace, which he used to feed on human flesh. They were carried off by Heracles.

<sup>2</sup> Daphne, pursued by Apollo and changed into a laurel to save her chastity.

μάρτυρες ἄκτινων, Γερμανικὸς ἄς ἐνέτειλεν,  
ἀστραπτῶν Κελτοῖς πούλιν εὐναλίον.  
οἱ δ' ἄρα δουρτιθῆσαν ἀόλλεες· εἶπε δ' Ἐνυω  
"Ἄρει " τοιαύταις χερσὶν ὀφειλομένα."

284.—ΤΟΥ ΑΥΤΟΥ

Οἶους ἢνθ' οἷον οἰκητορας, ὃ ἔλεεινῇ,  
εὖρας· φεῦ μεγάλης Ἑλλᾶδος ἀμμοριτῆ  
αὐτίκα καὶ γαίης χθραμωτέρῃ εἶθε, Κορινθε,  
κεῖσθαι, καὶ Λιβυκῆς ψαμμοῦ ἐρημοτέρῃ.  
ἢ τοιοῖς διὰ τᾶσα παλμπροτοῖσι δοθείσα  
θλίβειν ἀρχαίων ὅσπερ Βακχιαδῶν.

285.—ΦΙΛΙΠΠΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐκέτι περιγῶθεις ὁ φασαγγομιχᾶς ἐπὶ δῆριν  
ἄσχετος ὁρμαίνει μύριοσιν ἐλεφας,  
ἀλλὰ φοβρῶ στείλας βαθυὺν αἰχμᾶ πρὸς ζυγοδέσμονας,  
ἀντιγὰ διφρουλκεῖ καίσαρος οἶρακον  
ἔγνω δ' εἰρήνης καὶ θηρᾶ χάριν ὀργᾶνᾳ ῥίψας  
"Ἄρεος, εὐνομῆς ἀντανάγης πατέρα."

286.—ΜΑΡΚΟΣ ΑΡΓΕΝΤΑΡΙΟΥ

Ορνι, τί μοι φίλον ἵππον ἀφῆρπασας, ἦδ' ἰδε Πύρρη  
εἰσῶλον κοίτης ᾧ χετ' ἀποπταμένον  
ἢ ταδε θρεπτὰ τινεῖς, ὅτι θῆκα σε, δυσμορε, πάσης  
φοτοκὸν κραινέειν ἐν μετάρσι ἀγέλης,  
καὶ βωμον καὶ σκῆπτρα Σαραπίδος, οὐκέτι νυκτὸς  
φθονῆσαι, ἀλλ' ἔξεις βωμον δὲ ὁμοσάμεν

<sup>1</sup> This refers to the capture of the city of Corinth by Julius Caesar a measure naval y means. The color is a were

## THE DECLAMATORY EPIGRAMS

witnesses of the lightning that Germanicus flashes forth as he unites the Cæsts with the thunderbolts of war. In masses the foe fell and Eury said to Aras, "It is to such hands as these that our help is due."

### 284.—BY THE SAME

WHAT inhabitants, O luckless city, hast thou received, and in place of whom? Alas for the great calamity to Greece! Would, Corinth thou didst lie lower than the ground and more desert than the Libyan sands, rather than that wholly abandoned to such a crowd of wretchedly slaves, thou shouldst yet the bones of the ancient Bæchinæadæ!

### 285. PHILIPPI S OF THESSALONICA

No longer does the mighty tusked elephant, with turreted neck and ready to fight phalanxes, charge unchecked into the battle, but in fear he hath yielded his thick neck to the yoke, and draws the car of divine Cæsar. The wild beast knows the delight of peace, disarming the accompaniment of war, he conducts instead the father of good order.

### 286. — MARCI S ARGENTIARIUS

Why hast thou, chattering, robbed me of beloved sleep, and the sweet image of Pyrrha has flown away from my bed? Is this my recompense for bringing thee up and making thee, I started fowl, the lord of all the egg-laying kind in my house? I swear by the altar and sceptre of Serapis no more shalt thou call in the night, but shalt lie on that a lar by which I have sworn.

*From his (arguing) speaks of them as if they were slaves (ἐπαινεῖται αὐτοὺς ὡς δούλους).*

# GREEK ANTHOLOGY

## 287 — ΑΠΟΛΛΩΝΙΔΟΤ

Ὅ πρην ἐγὼ Ῥαδίοισιν ἀνέμβατος ἱερὸς ὄρνις,  
 ο πρην Κερκαφίδαϊς αἰετος ἱστορίῃ,  
 ὑψιπετῇ τότε ταρσὸν ἀνὰ πλατὺν ἤερ' ἀερβεις  
 ἤλυθον, Ἥελιου νῆσον δτ' εἶχε Νέρων·  
 κείνοι δ' αὐλισθὲν ἐνὶ δώμασι, χεῖρι συνήθης  
 κράντορος, οὐ φεύγων Ζῆνα τὸν ἐσόμενον.

5

## 288.—ΓΕΜΙΝΟΤ

Οὗτος ὁ Κεκροπίδῃσι βαρὺς λίθος Ἄρει κείμει,  
 ξεῖνε, Φιλιππείης σύμβολον ἡγορήε,  
 ἰβρίζων Μαραθῶνα καὶ ἀγχιάλου Σαλαμῖνος  
 ἔργα, Μακεδονίης ἔγχεσι κεκλιμένα.  
 ὄμνυε νῦν νέκυας, Δημόσθενες· αὐτὰρ ἔγωγε  
 καὶ ζωοῖς ἔσομαι καὶ φθιμένοισι βαρὺς.

5

## 289.—ΒΑΣΣΟΤ

Οὐλόμεναι νῆεσσι Καφηρίδες, αἶ ποτε νόστον  
 ὤλεσαθ' Ἑλλήνων καὶ στολὸν Ἴλιόθεν.  
 πυρσος δτε ψεύστας χθονίης δυοφερωτέρα νυκτὸς  
 ἦψε σέλα, τυφλῇ δ' ἔδραμε πᾶσα τροπὴ  
 χοιραδας ἐς πέτρας, Δαναοῖς πάλιν Ἴλιος ἄλλη  
 ἐπλετε, καὶ δεκτέους ἐχθροτεραι πολέμοι.  
 καὶ τὴν μὲν τότε ἔπερσαν· ἀνίκητος δὲ Καφηρεὺς  
 Ναυπλιε σοὶ χάρμην<sup>1</sup> Ἑλλάς ἐκλαυσε δάκρυ.

5

<sup>1</sup> conj. Eld ck. so γὰρ τῶν MS.

<sup>1</sup> Son of the Sun and legendary founder of Rhodes.

<sup>2</sup> Just before Tiberius' recall from Rhodes A.D. 2) an eagle was said to have perched on the roof of his house (Suet. Tib. c. 14).

## THE DECLAMATORY EPIGRAMS

### 287.—APOLLONIDES

I, THE holy bird, who had never set foot in Rhodes, the eagle who was but a fable to the people of Cercaphus,<sup>1</sup> came borne through the vast heaven by my high-flying wings, then when Tiberius was in the island of the Sun. In his house I rested, at the beck of my master's hand, not shrinking from the future Zeus.<sup>2</sup>

### 288.—GEMINUS

I, THIS stone, heavy to the Athenians, am dedicated to Ares as a sign of the valour of Philip. Here stand I to insult Marathon and the deeds of sea-girt Salamis, which bow before the Macedonian spear. Swear by the dead now, Demosthenes, but I shall be heavy to living and dead alike.<sup>3</sup>

### 289.—BASSUS

O rocks of Caphereus, fatal to ships, which destroyed the fleet of the Greeks on their home-coming from Troy, when the lying beacon sent forth a flame darker than the night of hell, and every keel ran blindly on the sunken reefs, ye were another Troy to Greece and more deadly than the ten years' war. Troy indeed they sacked, but Caphereus was invincible. Nauphus, then did Hellas weep tears which were a joy to thee.<sup>4</sup>

<sup>1</sup> Supposed to be on a trophy erected by Philip II. to celebrate his victories over the Athenians. No such trophy ever existed. The reference is to Dem. *De Cor.* 208.

<sup>2</sup> Nauphus, to revenge the death of his son Palamedes, lured the Greek navy by a false beacon on to the rocks of Caphereus in Euboea.

## 290 ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

"Οτ' ἐξ ἀήτου Λίβυος, ἐκ Ζαοῦς Νοτοῦ  
 συνεζοφωθῇ παντός, ἐκ δὲ νειάτων  
 μυχῶν βυθίτις ψάμμος ἐξηρεύετο,  
 ἰστός δὲ πᾶς ὤλισθεν εἰς ἄλός πτύχας,  
 φορτὶς δ' ἐσύρετ' ἐς αἶδαν, πλανωμένη  
 ἄρρωγοναῦτας δαίμονας Δυσίστρατος  
 ἐλιπάρησεν· οἱ δὲ τῷ νεωκόρῳ  
 μούνῳ θάλασσαν ἀγρίαν ἐκοίμισαν.

5

## 291.—ΚΡΙΝΑΓΟΡΟΤ

Οὐδ' ἦν Ὀκεανὸς πᾶσαν πλήμμυραν ἐγείρη,  
 οὐδ' ἦν Γερμανίῃ Ῥῆνον ἅπαντα πῆν,  
 Ῥώμης οὐδ' ὅσσον βλάβει σθενος, ἄχρι κε μμυη  
 δεξιὰ σημαίνειν Καίσαρι θαρσαλέῃ.  
 οὕτως χαὶ ἱερὰ Ζηνὸς δρίες ἔμπεδα ῥίζαις  
 ἐστᾶσιν, φύλλων δ' αὔα χέουσ' ἀνεμοί.

5

## 292.—ΟΝΕΣΤΟΤ

Παίδων δν μὲν ἔκαιεν Ἀρίστιον, δν δ' ἐσάκουσε  
 ναυηγόν· δισσὸν δ' ἄλγος ἔτηξε μίαν.  
 αἰαῖ μητέρα Μοῖρα διείλετο, τὴν ἴσα τέκνα  
 καὶ πυρὶ καὶ πικρῷ νειμαμένην ὕδατι.

## 293.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πουλὺ Λεωνίδεω κατιδὼν δέμας αὐτοδάϊκτον  
 Ξέρξης ἐχλαίνου φαρεῖ πορφυρέῳ·

## THE DECLAMATORY EPIGRAMS

### 290.—PHILIPPUS OF THESSALONICA

WHEN with the blasts of the Libyan wind, the fierce Sirocco, the sea grew dark and belched up the sand from her profoundest depths, when every mast had fallen into the hollow of the deep and the lost merchant ship was drifting to Hades, Lysistratus called on the gods who help mariners, and they, for the sake of the temple ministrant alone, lilled the savage waves.

### 291.—CRINAGORAS

*(Written after a reverse of the Roman arms in Germany)*

Nor though Ocean arouses all his floods, not though Germany drinks up the whole Rhine,<sup>1</sup> is the might of Rome be shaken as long as she remains confident in Caesar's auspicious guidance. So the holy oaks of Zeus stand firm on their roots, but the wind strips them of the withered leaves.

### 292.—HONESTUS

ANXION was burning the corpse of one son when she heard the other was shipwrecked. A double grief consumed a single heart. Alas! Fate divided this mother in two, since she gave one child to fire and the other to cruel water.

### 293.—PHILIPPUS OF THESSALONICA

XERXES, looking on the great frame of self-slain Leonidas, clothed it in a purple cloak. Then Sparta's

<sup>1</sup> i.e. not though the Germans become so numerous that they drank up the Rhine, as Xerxes' army drank up whole rivers.

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κήκ νεκύων δ' ἤχησεν ὁ τὰς Σπάρτας πολὺς ἦρως·  
 "Οἱ δέχομαι προδοταίς μισθὸν ὀφειλαμένον·  
 ἀσπίς ἐμοὶ τύμβου κόσμος μέγας· αἶρε τὰ Περσῶν· 5  
 χῆξω κεῖς αἶδην ὡς Λακεδαιμόνιος."

### 294 —ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

α. "Πορφυρέαν τοι τάνδε, Λεωνίδα, ὥπασε χλαῖναν  
 Ξέρξης, ταρβήσας ἔργα τεῆς ἀρετᾶς  
 β "Οὐ δέχομαι· προδοταίς αὐτὰ χάρις· ἀσπίς  
 ἔχοι με  
 καὶ νεκρὸν ὁ πλοῦτος δ' οὐκ ἐμὸν ἐντάφιον."  
 α. "'Αλλ' ἔθανες· τί τοσούτῃ καὶ ἐν νεκρῶσιν  
 ἀπεχθής 5  
 Πέρσας," β. "Οὐ θνάσκει ζᾶλος ἐλευθερίας."

### 295.—ΒΙΑΝΟΡΟΣ

Πῶλον, τὸν πεδίων ἄλλ' οὐχ ἄλδς ἱππευτήρα,  
 ἢ διαπλῶειν ποντοῦ ἀναινόμενον,  
 μὴ θάμβει χρεμεθόντα καὶ ἐν ποσὶ λάξ πατέοντα  
 τοίχους, καὶ θυμῷ δεσμὰ βιαζόμενον.  
 ἄχθεται εἰ φορτοῦ μέρος ἔρχεται· οὐ γὰρ ἐπ' ἄλλοις 5  
 κεῖσθαι τὸν πάντων ἔκρεπεν ὠκύτατον.

### 296 —ΑΠΟΛΛΩΝΙΔΟΤ

Σκύλλος, ὅτε Ξέρξου δολιχὸς στόλος Ἑλλάδα πᾶσαν  
 ἤλαινε, βυθίην εἵρετο ναυμαχίην,  
 Νηρήης λαβριοῖσιν ὑπαπλευσας τενάγῃσιν,  
 καὶ τὸν ἀπ' ἀγκύρης ὄρμον ἔκειρε νεῶν  
 αὐτανδρὸς δ' ἐπὶ γῆν ὠλίσθανε Περσις ἀνανδρὸς 5  
 ὀλλυμένη, πρώτη πείρα Θεμιστοκλέους.

<sup>1</sup> Scyllus and his daughter are said to have performed this  
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great hero called from the dead "I accept not the reward due to traitors. My shield is the best ornament of my tomb. Away with the Persian frippery, and I shall go even to Hades as a Spartan."

### 294. ANTIPHILUS OF BYZANTIUM

*A.* "XERXES gave thee this purple cloak, Leonidas, reverencing thy valorous deeds." *B.* "I do not accept it, that is the reward of traitors. Let me be clothed in my shield in death too, no wealthy funeral for me." *A.* "But thou art dead. Why dost thou hate the Persians so bitterly even in death?" *B.* "The passion for freedom dies not."

### 295.—BIANOR

THE horse, accustomed to gallop over the plain and not over the waves, refuses to sail across the sea on the ship. Do not wonder at his neighing and kicking the sides of the vessel, and angrily trying to free himself from his bonds. He is indignant at being part of the cargo, for the swiftest of all creatures should not depend on others for his passage.

### 296.—APOLLONIDES

SCYLLUS, when Xerxes' huge fleet was driving all Greece before it, invented submarine warfare. Descending into the hidden depths of the realm of Nereus, he cut the cables of the ships' anchors.<sup>1</sup> The Persian vessels, with all their crews, glided ashore and silently perished—the first achievement of Themistocles.

exploit when the Persian fleet was off Mt. Pelion. *PAUS.* x 19, 2).

## GREEK ANTHOLOGY

### 297.—ΑΝΤΙΠΑΤΡΟΥ

Στέλλειν ἐπ' Εὐφρήτην, Ζηνὸς τέκος· εἰς σέ γὰρ  
 ἤδη  
 ἤψοι Πάρθων αὐτομολοῦσι ποδες.  
 στέλλει, ἄναξ· δῆεις δὲ φοβῶ κεχάλασμένα τόξα.  
 Καίταρ' πατρώων δ' ἄρξαι ἅπ' ἐντολέων·  
 Ῥωμῆν δ', ὠκεανῷ περιτέρμονα πάντοθεν, αὐτὸς  
 πρῶτος ἀνερχομένῳ σφράγισαι ἡελίῳ.

### 298.—ΑΝΤΙΦΙΛΟΥ

Σκίπων με πρὸς νηὸν ἀνήγαγεν, ὅντα βέβηλον  
 οὐ μούνον τελετῆς, ἀλλὰ καὶ ἡελίου  
 μύστην δ' ἀμφοτέρων με Θεαὶ θεσαν· οἶδα δ' ἐκείνῃ  
 νυκτὶ καὶ ὀφθαλμῶν νύκτα καθηράμενος.  
 ἀσκίπων δ' εἰς ἄστνυ κατέστεχον, ὄργια Διὸς  
 κηρύσσων γλώσσης ὀμμασι τρανότερον.

### 299.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ταῦροι πρηϋτένοντες, ἄροτρον τῆρες ἀρούρης,  
 εἰν ἀλλ' τοὺς γαίης ἀντέχομεν καμμάτων·  
 αὐλάκα τὴν ἀσίδαρον ἐν ὕδασι βλκομεν ἄμφω,  
 μακροτόνων σχοινων ἄμμα σαγηνοδοστον·  
 ἰχθύσι δ' ἐκ σταχύων λατρευομεν. ἃ ταλαεργοί·  
 ἤδη κῆν πελάγει καρπὸν ἀροῦσι βῆες.

### 300.—ΑΔΔΑΙΟΥ

Ταύρῳ φρικαλέον νάπος ἐκβαίνοντι Δοβήροι  
 Πευκεστής ἱππῷ καρτερός ἠντίασεν.

## THE DECLAMATORY EPIGRAMS

### 297.—ANTIPATER OF THESSALONICA

*(Probably addressed to Gaius (cesar when sent by Augustus to the East in the year 1 B.C.)*

HIE thee to the Euphrates, son of Zeus, already  
in the East the feet of the Parthians hasten to desert  
to thee. Hie thee on thy way, O prince, and thou  
shalt find, Caesar, their bow-strings relaxed by fear  
But base all thou dost on thy father's instructions.  
The Ocean is Rome's boundary on every side, be  
thou the first to sea: her domination with the rising  
Sun

### 298.—ANTIPHILUS

My staff guided me to the temple initiated not  
only in the mysteries, but in the sunlight. The god-  
desses initiated me into both, and on that night I  
knew that my eyes as well as my soul had been  
purged of night. I went back to Athens without a  
staff, proclaiming the holiness of the mysteries of  
Demeter more clearly with my eyes than with my  
tongue.

### 299.—PHILIPPUS OF THESSALONICA

We meek necked oxen, the ploughers of the field,  
endure in the sea the labour of the land. We both  
draw in the water a furrow not cut by iron, the long  
ropes attached to the seine. We toil now for fish,  
not for corn. Ah, long-suffering creatures! Oxen  
have begun to plough the sea too for its fruits.

### 300.—ADDAEUS

VALIANT Peucestes encountered on horseback the  
bull as it issued from the dreadful dell of Doberus.

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ἀλλ' ὁ μὲν ἑρμῆθι πρῶν ἄτε· τοῦ δ' ὑπαλοῖο  
 Παιονίδα λογχὴν ἤκε διὰ κροταφοῦ  
 συλησας κεφαλῆς δε διπλοῦν κερας· αἶεν ἐκαίνοφ  
 ζωροποτῶν ἐχθροῦ κόμπον ἔχει θανάτου

### 301.—ΣΕΚΟΤΝΔΟΤ

Τίπτε τον ὀγκητὴν βραδύπουν δον ἄμμυ' ἐν ἵπποις  
 γυρὸν ἀλαμναῖς ἐξελαατε δρόμον,  
 οὐχ ἄλως, ὅττι μυλοιο περιδρομον ἄχθος ἀνιγκη  
 σπειρηδον σκοτοεις κυκλοδιωκτος ἔχω,  
 ἀλλ' ἔτε και πῶλοισιν ἐρίζομεν. ἦ ῥ' ἔτι λοιπον  
 νῦν μοι την σκολην αὐχενι γαῖαν ἄρουν.

### 302.—ΑΝΤΙΠΑΤΡΟΤ

Τὸ βρέφος Ἑρμῶνακτα διεχρήσασθε μέλισσαι  
 (φεῖ κύνας ἐρπυστην, κηρια μαϊόμενον  
 πολλακι δ' ἐξ ἑμέων ἐψισμενον ὠλεσατ', αἰαῖ,  
 κέντροις· εἰ δ' ὀφίων φωλαὰ μεμφομεθα,  
 πειθεο Λυσιδικη καὶ Ἀμύντορι μηδὲ μελισσας  
 αἰνέειν· κάκειναις πικρον ἐνεστε μέλι.

### 303.—ΑΔΔΑΙΙΟΤ

Τῇ βαιῇ Καλαθίνῃ ὑπὸ σφυλάκων μογεούσῃ  
 Λητωῖς κουφὴν εὐτοκίην ἔπορεν.  
 μοῖναις οὐ τι γυναῖξιν ἐπηκουσ, ἀλλὰ καὶ αὐτὰς  
 συνθηρους σωζειν Ἄρτεμις οἶδε κύνας

### 304.—ΠΑΡΜΕΝΙΩΝΟΣ

Τον γαῖης καὶ πόντοι ἀμειφθείσαισι κελευθοῖς  
 καύτην ηπειρου, πεζοπορον πελαγους.  
 ἐν τρισσαῖς δοράτων ἑκατοντασιω ἔστεγεν ἄρης  
 Σπάρτης· αἰσχύνεσθ', οὔρεα καὶ πελάγη.

## THE DECLAMATORY EPIGRAMS

Like a mountain it rushed at him, but with his Paconian spear he pierced its tender temples, and having despoiled its head of the pair of horns, ever as he quaffs the wine from them boasts of his enemy's death.

### 301.—SECUNDUS

Why do you drive me, the slow footed braying ass, round and round with the threshing horses? Is it not enough that, driven in a circle and blindfolded, I am forced to turn the heavy millstone? But I must compete with horses too! Is the next task in store for me to plough with my neck's strength the earth that the share curvies?

### 302.—ANTIPATER OF THESSALONICA

Bee, ye savage pack, ye killed baby Hermonax as he was creeping to your hive in quest of honey. Often had he been fed by you, and now, alas! ye have stung him to death. If we speak evil of serpents' nests, learn from Lysidice and Amyntor not to praise hives either. They, too, have in them bitter honey.

### 303.—ADDARUS

To little Calathina, in labour with her puppies, Leto's daughter gave an easy delivery. Artemis hears not only the prayers of women, but knows how to save also the dogs, her companions in the chase.

### 304.—PARMENION

*On the Battle of Thermopylae*

Him who, transforming the paths of land and ocean, sailed over the dry land and marched on the sea, three hundred valiant Spartan spears resisted. Shame on you, mountains and seas!

## 305.—ΑΝΤΙΠΑΤΡΟΥ

Ἵδατος ἀκρήτου κεκορημένῳ ἄγχι παραστάς  
 χθιζὸν ἐμοὶ λεχέων Βάκχος ἔλεξε τάδε·  
 “Ἡῦδεις ἄξιον ὕπνου ἀπεχθόμενων Ἀφραδίτῃ  
 εἰπέ μοι, ὦ νήφω, πεύθειαι Ἰππολύτου,  
 τάρβει, μή τι πύθης ἐναλγέκιον.” ὥς ὁ μὲν εἰπὼν δ  
 ᾤχετ’· ἐμοὶ δ’ ἀπὸ τῆς οὐκέτι ταρπυοῖ ὕδωρ.

## 306.—ΑΝΤΙΦΙΛΟΥ

Ἔλτοτόμοι παύσασθε, νεῶν χάριν. οὐκέτι πεύκη  
 κύματος, ἀλλ’ ἤδη ῥίως ἐπιτροχάει  
 γομφος δ’ οὐδ’ ἔτι χαλκὸς ἐν ὀλκάσῳ, οὐδὲ σίδηρος,  
 ἀλλὰ λίνῳ τοίχων ἀρμονιῇ δέδεται.  
 τὰς δ’ αὐτὰς ποτὲ ποντοῦ ἔχει νέας, ἄλλοτε γαῖα δ  
 πτυκτον ἀμαξίτην φόρτον ἀειρομένης  
 Ἀργῶ μὲν προτέρωσιν ἀοίδιμος· ἀλλὰ Σαβίνῳ  
 καινοτέρῃν πῆξαι Παλλὰς ἐνευσε τρόπῳ.

## 307.—ΦΙΛΙΠΠΟΥ

Φοῖβον ἀνηναμένη Δαίφνη ποτέ, νῦν ἀνέτειλεν  
 Καῖσαρος ἐκ βωμοῦ κλῶνα μελαμπέταλον  
 ἐκ δὲ θεοῦ θεὸν εὖρεν ἀμείνονα· Λητοῖδην γάρ  
 ἐχθήρασα, θέλει Ζῆνα τὸν Αἰνεάδην.  
 ῥίζαν δ’ οὐκ ἀπὸ γῆς μητρὸς βάλεν, ἀλλ’ ἀπὸ πέτρης. δ  
 Καίσαρι μὴ τίκτει οὐδὲ λίθος δύναται.

<sup>2</sup> Bows made of hules, used from primitive times by the natives of Portugal, are stated to have been introduced among the Romans at a somewhat earlier date than this epigram (Cass. Dio, 48, 18).

## THE DECLAMATORY EPIGRAMS

### 305.—ANTIPATER OF THESSALONICA

I HAD drunk my fill of untempered water, when Bacchus yesterday, standing by my bed, spoke thus: "Thou sleepest a sleep worthy of them whom Aphrodite hates. Tell me, thou temperate man, hast thou heard of Hippolytus? Fear lest thou suffer some fate such as his." Having so spoken he departed, and ever since then water is not agreeable to me.

### 306.—ANTIIPHILUS

CEASE working, ye woodcutters, at least as far as concerns ships. It is no longer pine-trees that glide over the waves but hides. Ships are no longer built with bolts of bronze or iron, but their hulls are held together with flaxen cords, and the same ship now floats on the sea and now travels on land, folded to be mounted on a carriage. Argo was formerly the theme of song, but Palas has granted to Sabinus to build a still more novel keel.\*

### 307.—PHILIPPUS

DAPHNE, who once refused Phoebus, now uprears her dark-leaved bough from the altar of Caesar, having found a better god than that former one. Though she hated the son of Leto, she desires Zeus the son of Aeneas. She struck root not in the Earth, her mother, but in a stone. Not even stone can refuse to bear offspring to Caesar.<sup>2</sup>

<sup>2</sup> The inhabitants of Tarragona announced to Augustus that a palm (not as here a laurel) had sprung from his altar "That shows how often you light fires on it" said he.

## GREEK ANTHOLOGY

### 308.—BIANOPOΣ

Φῶρες ὅτ' εὐάλιοι Τυρσηνίδος ἀγχόθι δίης  
 φορμικτὰν ἀκάτου θῆκαν ὑπὲρ βυθιον,  
 αὐτίκα μιν κιθάρῃ λιγυαχεῖ δέξατο δελφίν  
 σύνθροον, ἐκ δὲ βυθοῦ νήχετ' ἐρυσσάμενος,<sup>1</sup>  
 μέχρις ἐπ' Ἴσθμὸν ἔκελσε Κορίνθιον ἄρα θάλασσα 5  
 ἰχθῦς ἀνθρώπων εἶχε δικαιότερους;

### 309 —ΑΝΤΙΠΑΤΡΟΥ

Χειμέριον καίουσαν ἐφ' ἐστίῃ ἀνθρακα Γοργῶ  
 τὴν γρηῖν βροντῆς ἐξεπάταξε φόβος·  
 πνεύμονα δὲ ψυχθεῖσα κατήμυσεν. ἦν ἄρα μέσση  
 Γῆρας καὶ Θανάτου λειπομένη προφασις.

### 310.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Ψῆγμ' ἄπυρον χρυσοῖο σιδηρείων ὑπ' ὀδόντων  
 ῥινηθέν, Λιβυκῆς κουφότερον ψαμάθου,  
 μὴς ὀλίγος βαρὺ δείπνον ἐδαίσατο πᾶσα δὲ νηδὺς  
 σιρομένη βραδύπουν θῆκε τὸν ὠκύτατον.  
 ληφθεὶς δ' ἐκ μεσότης ἀνετέμνετο κλέμματα γασ-  
 τρός·  
 ἦς ἄρα κῆν ἀλόγοις, χρυσέ, κακοῦ πρόφασις. 5

### 311 ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ὀκείαις ἐλαφοῖσι κύων ἰσάμιλλα δραμοῦσα  
 ἔγκυος ἡλκώθη παιδοπόρον γένεσιν·

<sup>1</sup> I write ἐρυσσάμενος for ἐλίσσόμενος.

## THE DECLAMATORY EPIGRAMS

### 308.—BIANOR

*On Arion*

WHEN the sea-robbers near the Tyrrhene surges  
cast the lyre-player into the sea from the ship, a  
dolphin straightway received him, together with the  
sweet-voiced lyre to whose strains he sung, and  
swam, saving him from the deep, till it landed on  
the Isthmus of Corinth. Had the sea, then, fish  
which were juster than men?

### 309.—ANTIPATER OF THESSALONICA

As Gorgo was lighting the coals on her hearth in  
winter, the fearful noise of the thunder terrified the  
old woman. Chill seized her lungs and she dropped  
dead. So taen she had been spared with Eld on the  
one side and Death on the other, either ready to  
take her on any pretext.

### 310.—ANTIPHILUS OF BYZANTIUM

A LITTLE mouse devoured some unfired gold-dust,  
the scrapings of the file's iron teeth, lighter than  
the sands of Libya. It proved a heavy meal for him,  
for his belly, swelling with the weight, made the  
swift creature slow-footed, and so he was caught and  
cut open, and the stolen treasure extracted from his  
inside. Even to brutes, gold, thou art the cause  
of evil.

### 311.—PHILIPPUS OF THESSALONICA

A bitch, that vied in swiftness with the deer, was  
wounded, when heavy with young, in her generative

## GREEK ANTHOLOGY

πᾶσα δὲ συγκατέμυσσεν κατουλωθεῖσα χρόνοιςιν  
 ἤδη δ' ἡ τοκετῶν ὥριος ἦν βάσανος·  
 πολλὰ δ' ἐπωρύουσεν ἀγῆρ ἐσιδηροτόμησεν,  
 καὶ σκύλακες φίλοις νηδύος ἐξέβηρον.  
 Ἄρτεμιδος λέλυται λοχίων χάρις· ἔμπαλιν δ' Ἄρης  
 ἦρκεται μαιοῦσθαι γαστέρα θηλυτέραις.

5

### 312.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΥ

Ὦνερ, τῶν βαλάνων τὰν ματέρα φείδεο κόπτειν,  
 φείδεο· γηραλέαν δ' ἐκκεραίῃζε πίτιν,  
 ἢ πεύκαν, ἢ τῶνδε πολυστέλεσχον παλίουρον,  
 ἢ πρίνον, ἢ τῶν ἀναλέαν κομαρον·  
 τηλοθι δ' ἴσχε δρυος πέλακιν· κοκύει γὰρ ἔλεξαν  
 ἡμῖν ὥς πρότεραι ματέρες ἐντὶ δρύες.

5

### 313.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΥ

Ἴξευ ἅπας ὑπὸ καλὰ δάφνας εὐθαλέα φύλλα,  
 ὠραίον τ' ἄρυσαι νάματος ἀδὺ πόμα,  
 δόφρα τοι ἀσθμαίνοντα πόνοισι θέρεος φίλα γυνῆ  
 ἄμπαύσης, πνοιῇ τυπτόμενα Ζεφύρου.

### 314.—ΤΗΣ ΑΥΤΗΣ

Ἑρμῆς τῷδ' ἔστακα παρ' ὄρχατον ἡνεμόεντα  
 ἐν τριόδοις, πολιᾶς ἐγγύθεν αἰῶνος,  
 ἀνδράσι κεκμηῶσιν ἔχων ἄμπαυσιν ὁδοῖο·  
 ψυχρὸν δ' ἀχραῆς κρύνα ἵν' ὑποῖαχει.<sup>1</sup>

W H D. Rouse, *An Echo of Greek Song*, p. 62.

<sup>1</sup> ὅθεν προχέει Hermann, which I render.

## THE DECLAMATORY EPIGRAMS

organs. The scab of the wound in a short time entirely closed the orifice, and the pains of labour were at hand. But a man operated on her, terribly though she howled, and the dear little ones came forth from her womb. The gracious aid of Artemis in labour is a thing of the past, and Ares, on the other hand, has begun to practise midwifery

### 312.—ZONAS OF SARDIS

REFRAIN, sirrah, from cutting the oak, the mother of acorns; refrain, and lay low the old stone-pine, or the sea-pine, or this rhombus with many stems, or the holy-oak, or the dry arbutus. Only keep thy axe far from the oak, for our grannies tell us that oaks were the first mothers.<sup>1</sup>

### 313.—ANYTE

SIT here, quite shaded by the beautiful luxuriant foliage of the laurel, and draw sweet drink from the lovely spring, that thy limbs, panting with the labours of summer, may take rest beaten by the western breeze.

### 314.—BY THE SAME

HERE stand I, Hermes, in the cross-roads by the wind-swept belt of trees near the grey beach, giving rest to weary travellers, and cold and stainless is the water that the fountain sheds.

<sup>1</sup> Referring to the legend that men were sprung from oaks or rocks. *cp. Odys. xix. 163.*

## 315.—ΝΙΚΙΟΤ

"Ιξευ ὑπ' αἰγειροισιν, ἐπεὶ κάμες, ἐνθυδ', οὔτα,  
καὶ πῖθ' ἄσπον ἰὼν πίδακος ἀμστεράς·  
μνάσαι δὲ κρίναν καὶ ἀπόπροθι, ἧ' ἐπὶ Γέλλῳ  
Σίμος ἀποφθιμένῳ παιδὶ παριδρύεται.

## 316.—ΛΕΩΝΙΔΟΤ ΤΑΡΑΝΤΙΝΟΤ

ὦ τάνδε στείχοντες ἀταρπιτόν, αἶτε ποτ' ἀγροῦς  
δαμόθεν, αἶτ' ἀπ' ἀγρῶν νείσθε ποτ' ἀκρόπολιν,  
ἄμμες ὄρων φύλακες, δισσοὶ θεοί, ὦν ὁ μὲν, Ἑρμᾶς,  
οἷον ὀρίης μ', οὗτος δ' ἄτερος, Ἡρακλῆης·  
ἄμφω μὲν θνατοῖς εὐάκοι, ἀλλὰ ποθ' αὐτούς— 5  
αἱ ξύνα<sup>2</sup> παραθῆς ἀχράδας, ἐγκέκαφεν  
ναὶ μὰν ὡσαύτως τοὺς βοτρυας, αἶτε πέλονται  
ῥιμοὶ, αἶτε χυδαὶ δμφακες, εὐτρέπικεν.  
μισέω τὰν μετοχάν, οὐδ' ἡδομαι· ἀλλ' ὁ φέρων τι,  
ἀμφίς, μὴ κοινᾶ, τοῖς δυσὶ παρτιθέτω, 10  
καὶ λαγέτω· "Τὶν τοῦθ', Ἡράκλεες" ἄλλοτε, "Τοῦτο  
Ἑρμᾶ" καὶ λύοι τὰν ἔριν ἀμφοτέρων.

## 317.—ΑΔΗΑΟΝ

- α. Χαίρω τὸν λακέρυζον ὄρων θεὸν εἰς τὸ φάλανθον  
βρεγμ' ὑπὸ τὰν ὀχυρᾶν, αἰπόλε, τυπτόμενον.  
β. Αἰπόλε, τοῦτον ἐγὼ τρεῖς ἐπύγισα τοὶ δὲ τραγίσκοι  
εἰς ἐμὲ δερκόμενοι τὰς χιμᾶρας ἐβάτευν.

<sup>1</sup> δ Hscker in MS.

<sup>2</sup> I write ξύνα for τῶμα.

## THE DECLAMATORY EPIGRAMS

### 315.—NICIAS

SIT here under the poplar trees, traveller, for thou art weary, and come near and drink from my fountain. When thou art far away bethink thee of the spring near which stands Simus statue beside his dead son Gillus.

### 316.—LEONIDAS OF TARENTUM

O ye who pass along this road, whether ye are going from town to the fields or returning to the city from the country, we two gods here are the guardians of the boundary. I, as you see me, am Hermes, and this other fellow is Heracles.<sup>1</sup> We both are gracious to mortals, but to each other—save the mark. If anyone offers a dish of wild pears to both of us, he bolts them. Yes, and indeed, likewise grapes, whether they are ripe ones or any quantity of sour ones, he stows them away. I detest this method of going shares, and get no pleasure from it. Let whoever brings us anything serve it separately to each of us and not to both, saying, "This is for thee, Heracles," and again, "This is for Hermes." So he might make up our quarrel.

### 317.—ANONYMOUS

*Hermophrodatus*. "Goatherd, I love seeing this foul-mouthed god strack on his bald pate by the pears." *Silenus*. "Goatherd, hunc ter inivi, and the young billy-goats were looking at me and tuppung the young nanny-goats." *Goatherd*. "Is it true,

<sup>1</sup> The "term" set up on the boundary of the city and country (cp. Plat. *Hipparch* 228 d.) had on one side the face of Hermes and on the other that of Heracles.

## GREEK ANTHOLOGY

γ. Ὀντως σ', Ἑρμαφρόδιτε, πεπύγικεν; α Οὐ μὰ  
 τὸν Ἑρμᾶν,  
 αἰπόλε β Ναι τὸν Πᾶν', αἰπόλε, κάπνυγελῶν. δ

### 318.—ΛΕΩΝΙΔΟΥ

Εὐμάραθον πρῶτα καὶ εὐσκάνδικα λελογχῶς,  
 Ἑρμῇ, καὶ ταύταν, ᾧ φίλος, αἰγίβοσιν,  
 καὶ λαχανηλόγῳ ἔσσο καὶ αἰγυνομήτῃ προσηνῆς  
 ἔξεις καὶ λαχύνιον καὶ γλάγεος μερίδα.

### 319.—ΦΙΛΟΞΕΝΟΥ

Ἰλνυπόλεμος ὁ Μυρσὺς Ἑρμᾶν ἀφეთηριον ἔρμα  
 ἱεροδρόμοις θῆκεν παῖς ὁ Πολυκρίτειω,  
 δις δέκ' ἀπὸ σταδίων ἐναγώνιον· ἀλλὰ πονεῖτε,  
 μαλθακὸν ἐκ γονάτων ὄκνον ἀπωσάμενοι.

### 320 ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Εἰπέ ποκ' Εὐρώτας ποτὶ τὰν Κύπρην "Ἡ λαβε τεύχη,  
 ἢ ἔπιβι τῆς Σπάρτας ἡ πόλις ὀπλομανεῖ."  
 ἂ δ' ἀπαλὸν γελάσασα, "Καὶ ἔσσομαι αἰὲν ἀτευχής,"  
 εἶπε, "καὶ οἰκήσω τὰν Λακεδαιμονίαν."  
 χαμῖν Κύπρις ἄνοπλος· ἀναιδέες αἶδε λέγουσιν δ  
 ἱστορες, ὡς ἄρ' ἔν χα θεὸς ὀπλοφορεῖ.

### 321.—ΑΝΤΙΜΑΧΟΥ

Τίπτε, μόθων ἄτλητος, Ἐνυαλίῳ λελογχας,  
 Κύπρι, τίς ὁ ψεύστας στυγρὰ καθ' ἄψε μίτην

## THE DECLAMATORY EPIGRAMS

Hermaphroditus, that he did so?" *Hermaphroditus* "No, goatherd, I swear by Hermes." *Silenus*. "I swear by Pan I did, and I was laughing all the time."

### 318.—LEONIDAS OF TARENTUM

DEAN Hermes, whose are this hillside rich in fennel and chervil, and this goat-pasture? He kind both to the gatherer of herbs and to the goatherd, and thou shalt have thy share of both the herbs and the milk

### 319.—PHILOXENUS

TELEPOLEMUS of Myra, the son of Polyxites, set me up here, Hermes, presiding deity of the course, a pillar to mark the starting point in the holy races of twenty stadia. Toil, ye runners, in the race, banishing soft ease from your knees.

### 320.—LEONIDAS OF TARENTUM

EUROTAS said once to Cypris, "Either arm thyself or go out of Sparta. The town has a craze for arms." She smiled gently and replied, "I will both remain always unarmed and continue to dwell in the land of Lacedaemon." O if Cypris is unarmed as elsewhere, and these are shameless writers who declare that with us even the goddess bears arms.<sup>1</sup>

### 321.—ANTIMACHUS

WHY, Cypris, hast thou, to whom the toil of war is strange, got thee these accoutrements of Ares? What falsifier fitted on thee, to no purpose, this

<sup>1</sup> There undoubtedly was an armed Aphrodite at Sparta, and it is difficult to see the exact point of this epigram.

## GREEK ANTHOLOGY

Ἰντεα, σοι γὰρ Ἑρώτες ἰφίμεροι, ἃ τε κατ' εὐνὰν  
 τερψις, καὶ προτάλων θηλυμανεὶς ὁμοῖαι  
 δοῖρατα δ' ἀματόεντα κίθες Τριτωνίει δῖα  
 ταῦτα· σὺ δ' εἰχαίτας εἰς Ἱμεταῖον ἴθι.

5

### 322 — ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Οὐκ ἔμὰ ταῦτα λαφύρα τις ἢ θριγκοῖσιν ἀνάψας  
 Ἄρῃος ταύταν ταν ἄχαριν χιρίτα,  
 ἀθλαστοὶ μὲν κύναι, ὑναιμακτοὶ δὲ γαυῶσαι  
 ὑσπίδες, ἄελαστοὶ δ' οἱ ἀλαδαραὶ καμακός  
 αἶδοι πάντα πρὸς περ' ἐρυθαινομαι, ἐκ δὲ μετώπων  
 ἰσως πιδύων στύβρος ἐπιστάλμει  
 πασταῖα τις τοιοισδὲ καὶ ἀνέριων καὶ πιλαν  
 κοσμεῖται καὶ τὸν νυμφίδιον θαλάμον  
 Ἄρῃος δ' αἶματόεντα διωξίττοισι λαφύρα  
 νηὸν κοσμοίη τοῖς γὰρ ἀρεσκομένοισι.

5

10

### 323 — ΑΝΤΙΠΑΤΡΟΥ

Τις θέτε μαρμαίραντα βοάγρια, τις δ' ὀφορυκτὰ  
 δούρατα, καὶ ταύτας ἀρραγέας κορυθαί,  
 ὀγκρεμασπας Ἄρῃι μισστοὶ κοσμον ἄκοσμον,  
 οὐκ ἀπ' ἐμῶν ῥίψας ταῦτα τις ὄπλα θυμῶν,  
 ἀπτολεμῶν ταῦτ' εἴποιεν ἐν οἰνοπληξί τεραμένοισι  
 πλαθεῖν, οὐ θριγκῶν ἐντος ἑκρυαλίου  
 ἐπὶ λαμοὶ ἀμφιδρυπτα, καὶ ὀλλυμένων ἄδῃ λυθροῖ  
 ἀνδρῶν, εἴτερ' ἔφυν ὁ βροτολαίγος Ἄρῃς

5

### 324 — ΜΝΑΣΣΑΔΚΟΥ

Ἄ εὐρύγχι, τί μοι ὦδε παρ' Ἀφρογένειαν δρυνσας,  
 τίπτ' ἀπὸ ποιμανίου χεῖλος ὦς πυρεῖ,  
 οὐ τοι προῶντι ἔθ' ὥς οὐτ' ἀγέτω, πάντα δ' Ἑρώτες  
 καὶ Πλοθος ἃ δ' ἀγρία Μοῦσ' ἐν ὄρει νέμεται

## THE DECLAMATORY EPIGRAMS

hateful armour? Thou delightest in the Loves and the joys of the bridal bed, and the girls dancing madly to the castanets. Lay down these bloody spears. They are for divine Athena, but come thou to Hymenæus with the flowing locks.

### 322.—LEONIDAS OF TARENTUM

THESE spoils are not mine. Who hang this unwelcome gift on the walls of Ares? Unbruised are the helmets, unstained by blood the polished shields, and unbroken the frail spears. My whole face reddens with shame, and the sweat, gushing from my forehead, bedews my breast. Such ornaments are for a lady's bower, or a conquering hall, or a court, or a bridal chamber. But blood-stained be the cavalier's spoils that deck the temple of Ares, in those I take delight.

### 323.—ANTIPATER OF SIDON

Who hang here these glittering shields, these unstained spears and unbroken helmets, dedicating to murderous Ares ornaments that are no ornaments? Will no one cast these weapons out of my house? Their place is in the wassailing halls of unwarlike men, not within the walls of Eryalus. I delight in hacked tropæes and the blood of dying men, if, indeed, I am Ares the Destroyer.

### 324.—MNASALCAS

WAY, O pipe, hast thou bled thee here to the house of the Foam born? Why art thou here fresh from a shepherd's lips? Here are no more hills and dales, naught but the Loves and Desire. The mountains are the dwelling of the rustic Muse.

# GREEK ANTHOLOGY

## 325.—ΑΔΗΛΟΝ

Πρὶν μὲν ἀλκλύστου πέτρας ἐνὶ βένθεσιν ἤμαν  
 εὐαλδες πόντου φύκος ἐπεννυμένα·  
 νῦν δέ μοι ἱμερόεις κύλπων ἐντοσθεν ἰαίνει  
 λατρὶς ἐυστεφάνου Κυπρίδος ἄβρος Ἑρως.

## 326.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Πέτρης ἐκ δισσῆς ψυχρὸν κατεπάλμενον ὕδωρ,  
 χαίροις, καὶ Νυμφέων ποιμενικὰ ξόανα,  
 πίστραι· τε κρηνέων, καὶ ἐν ὕδασι κόσμα ταῦτα  
 ἑμέων, ὦ κοῦραι, μυρία τεγγόμενα,  
 χαίρετ' Ἀριστοκλεῆς δ' ὃδ' ὁδοίπορος, ᾧ περ ἁπῶσα δ  
 διψᾷ βαψάμενος τοῦτο δίδωμι γέρας

## 327.—ΕΡΜΟΚΡΕΟΝΤΟΣ

Νύμφαι ἱφνδριάδες, ταῖς Ἑρμοκρέων τάδε δῶρα  
 εἴσατο, καλλιπάρου πίδακος ἀντιτυχῶν,  
 χαίρετε, καὶ στείβοιτ' ἐρατοῖς πασὶν ὕδατόεντα  
 τόνδε δόμον, καθαρὸν πιμπλάμεναι πόματος.  
 J. A. Pott, *Greek Love Songs and Epigrams*, II. p. 5<sup>7</sup>

## 328.—ΔΑΜΟΣΤΡΑΤΟΥ

Νύμφαι Νηϊάδες, καλλιρροὸν αἶ τόδε νᾶμα  
 χεῖτε κατ' οὐρέϊον πρῶνός ἀπειρέσιον,  
 ὅμιν ταῦτα πόρεν Δάμοστρατος Ἀντίλα υἱὸς  
 ξέσματα, καὶ δοιῶν ῥινὰ κάπρων λασία.

<sup>1</sup> So Unger: πέτραι MS.

## THE DECLAMATORY EPIGRAMS

### 325.—ANONYMOUS

*On a Shell with an image of Love carved inside it*

OF D.D I dwelt in the depths on a sea-washed rock  
clothed in luxuriant seaweed, but now in my bosom  
sleeps the delightful child, tender Love, the servant  
of diademed Cyprus.

### 326.—LEONIDAS OF TARENTUM

HAIL, thou cold stream that leapest down from the  
cloven rock, and ye images of the Nymphs carved by  
a shepherd's hand! Hail, ye drinking troughs and  
your thousand little dolls,<sup>1</sup> ye Maidens of the spring,  
that he drenched in its waters All hail And I,  
Aristocles, the wayfarer, give you this cup which I  
dipped in your stream to quench my thirst.

### 327.—HERMOCREON

YE Nymphs of the water, to whom Hermocreon  
set up these gifts when he had lighted on your  
delightful fountain, all hail! And may ye ever, full  
of pure drink, tread with your lovely feet the floor  
of this your watery home.

### 328.—DAMOSTRATUS

YE Naiad Nymphs, who shed from the mountain  
chiff this fair stream in inexhaustible volume, Damo-  
stratus, the son of Antilas, gave you these wooden  
images and the two hairy boar-skins.

<sup>1</sup> Otherwise called *κορονόμα*, votive images of the Nymphs.  
cp. Plat. *Phædr.* 230 b.

## GREEK ANTHOLOGY

### 329.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Νύμφαι ἐφυδριάδες, Δώρου γένος, ἀρδεύοιτε  
 τούτου Τιμοκλέους κἄπον ἐπεσσύμεναι  
 καὶ γὰρ Τιμοκλῆς ὕμνων, κόραι, αἰὲν ὁ καπεὺς  
 κίπων ἐκ τούτων ὥρια δωροφορεῖ.

### 330.—ΝΙΚΑΡΧΟΥ

- α. Κράνας εὐύδροι παρὰ νάμασι καὶ παρὰ Νύμφαις,  
 ἔστασέν με Σίμων, Πᾶνα τὸν αἰγιπόδην.  
 β. Τεῦ δὲ χυριν; α. Λέξω τοι ὅσον ποθέεις ἀπὸ  
 κράνας  
 καὶ πῖε, καὶ κοῖλαν κάλπιν ἐλὼν ἄρυσαι  
 ποσσὶ δὲ μὴ ποτὶ νίπτρα φέρειν κρυστάλλινα  
 Νυμφᾶν  
 δῶρα, τὸν ὑβριστὰν εἰς ἐμὲ δερκόμενος.  
 β. ὦ σέμν'— α. Οὐ λέξεις ἕτερον λόγον, ἀλλὰ παρέ-  
 ξεις  
 πυνγίξαι τούτοις χρώμαι ὁ Πᾶν νομίμοις.  
 ἦν δὲ ποιῆς<sup>1</sup> ἐπίτηδες, ἔχων πάθος, ἔστι καὶ ἄλλα  
 τέχνα· τῷ ῥοπάλλῃ τᾶν κεφαλὰν λέπομες. 10

### 331 —ΜΕΛΕΑΓΡΟΥ

Αἱ Νύμφαι τὸν Βάκχον, ὃτ' ἐκ πυρὸς ἤλαθ' ὁ κοῦρος,  
 νύμφαν ὑπὲρ τέφρης ἄρτι κυλιόμενον.  
 τοῦνεκα σὺν Νύμφαις Βρομος φίλος· ἦν δὲ νιν εἰργγῆς  
 μίσγεσθαι, δέξῃ πῦρ ἔτι καϊόμενον.

<sup>1</sup> So Reiske πίνης MS.

<sup>2</sup> i. e. dost bathe thy feet.

## THE DECLAMATORY EPIGRAMS

### 329.—LEONIDAS OF TARENTUM

YE water Nymphs, children of Dorus, water diligently this garden of Timocles, for to you, Maidens, doth the gardener Timocles bring ever in their season gifts from this garden.

### 330.—NICARCHUS

*A* "I AM goat-footed Pan, whom Sino put up by the clear waters of the spring" *B* "And why?"  
*A* "I will tell thee From the fountain drink as much as thou wilt, and take this hollow pitcher, too, and draw But offer not the crystalline gifts of the Nymphs to thy feet to bathe them. Seest thou not my menacing form?" *B* "Revered god—"  
*A* "Thou shalt not speak another word, but shalt let me take my will of thee. Such is the custom of Pan. But if thou dost it<sup>1</sup> on purpose, having an inclination for the penalty, I know another trick. I will break thy head with my club."

### 331.—MELEAGER

#### *On Wine and Water*

THE Nymphs washed Bacchus when he leapt from the fire above the ashes he had just been rolling in.<sup>2</sup> Therefore Bacchus is thy friend when united with the Nymphs, but if thou preventest their union thou shalt take to thee a still burning fire.

<sup>1</sup> He was born when his mother Semele was consumed by the lightning

## 332.—ΝΟΣΣΙΔΟΣ [ΛΕΣΒΙΑΣ]

Ἐλθοῖσαι ποτὶ ναὸν ἰδῶμεθα τὰς Ἀφροδίτας  
τὸ βρέτας, ὡς χρυσῷ διαδαλῶεν τελέθει.  
εἶσατο μιν Πολιάρχης, επαυρομένα μάλα πολλὰν  
κτῆσιν ἀπ' οἰκείου σώματος ἀγλαίας.

## 333.—ΜΝΑΣΑΛΚΟΣ

Στῶμεν ἡλιερρύντοιο παρὰ χθαμαλὰν χθόνα ἱπόντου,  
δερκομενοὶ τέμενος Κύπριδος Εἰναλίας,  
κράναν τ' αἰγείροισι κατὰσκιον, ἃς ἀπο νᾶμα  
ξουθαὶ ἀφύσσονται χεῖλεσιν ἀλκυόνες.

J. H. Merivale, in *Collections from the Greek Anthology*,  
1833, p. 112.

## 334.—ΠΕΡΣΟΣ

Κάμε τὸν ἐν σμικροῖς ὀλίγον θεὸν ἦν ἐπιβώσης  
εὐκαίρως, τεύξῃ· μὴ μεγάλων δὲ γλιχοῦ.  
ὡς ὁ τι δημοτέρων δύναται θεὸς ἀνδρὶ πενέστη  
δωρεῖσθαι, τούτων κύριος εἰμι Τύχων.

## 335.—ΛΕΩΝΙΔΟΣ ΤΑΡΑΝΤΙΝΟΣ

Ἐλοφυρον τῷγάλαθ', ὀδοιπόρε, Μικκαλίωνος·  
Ἑρμῆς, ἀλλ' ἴδε τον κρήγνον ὑλοφόρον,  
ὡς ἐξ οἴζυρῆς ἠπίστατο δωροδοκῆσαι  
ἐργασίης· αἶεν δ' ὡς ἄγαθός ἐστ' ἄγαθός.

## 336.—ΚΑΛΛΙΜΑΧΟΣ

Ἦρως Αἰετιῶνος ἐπίσταθμος Ἀμφιπολιτεῶ  
ἰδρυμαὶ μικρῷ μικρὸς ἐπὶ προθυρῶ.

· He was a god worshipped in company with or in place of  
Εἰναρία.

## THE DECLAMATORY EPIGRAMS

### 332.—NOSSIS

LET us go to the temple to see the statue of Aphrodite, how cunningly wrought it is of gold. Polyarchus erected it, having gained much substance from the glory of her own body

### 333.—MNASALCAS

LET us stand on the low beach of the sea-washed promontory, gazing at the sanctuary of Cypris of the Sea, and the spring overshadowed by poplars from which the yellow kingfishers sip with their bills the running water.

### 334.—PERSES

IF at the right season thou callest upon me too, little among the lesser gods, thou shalt get thy wish, but crave not for great things. For I, Tychon,<sup>1</sup> have in my power to grant only such things as the people's god may give to a labouring man

### 335.—LEONIDAS OF TARENTUM

THE two statues, wayfarer, are the gift of the woodman Meccahon, but look, Hermes, how the excellent woodman from his wretched calling managed to give gifts. The good man is always good.

### 336.—CALLIMACHUS

I, the hero<sup>2</sup> who guard the stable of Aecleon of Amphipolis, stand here, small myself and in a small porch, carrying nothing but a wriggling snake and a

<sup>1</sup> The name of the hero is not given. He complains that though the guardian of a stable he was not mounted, but the last couplet is corrupt and very obscure.

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λοξὸν ὄφιν καὶ μοῦνον ἔχων ξίφος· ἀνδρὶ τῖπείω  
θυμῶθεις πεζὸν κἄμε παρφεκίστατο

### 337.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Εὐείγρεις, λαγοθηρα, καὶ εἰ πεττεινὰ διώκων  
ἱξεντῆς ἤκεις τοῦθ' ὑπὸ δισσον ὄρος,  
κἄμε τον ἰληωρον ἀπὸ κρημνοῖο βόασσον  
Πᾶνα συναγρεύω καὶ κυσι καὶ καλάμοις.

### 338.—ΘΕΟΚΡΙΤΟΥ ΣΤΡΑΚΟΤΣΙΟΥ

Εὐδεις φυλλοστρώτι πεδῶ, Δαφνι, σῶμα κεκμακὸς  
ἀμπαυῶν σταλικες δ' ἀρτιπαγεῖς ἀν' ὄρη.  
ἀγρευει δὲ τυ Πάν, καὶ ὁ τον κρακκεντα Πρίηπος  
κισσὸν ἐφ' ἱμερτῇ κρατι καθαπτόμενος,  
ἄντρον ἐσω στειχοντες ὁμόρροθοι. ἄλλα τὺ φεύγε, δ  
φευγε, μεθεις ὕπνοι κῶμα καταρχόμενον.

### 339.—ΑΡΧΙΟΥ ΜΤΤΙΑΗΝΑΙΟΥ

Ἐν ποτε παμφαίνοντι μέλαν πτερὸν αἰθέρι νωμῶν  
σκορπιὸν ἐκ γαίης εἶδε θοροντα κόραξ,  
ὃν μαρψῶν ὤρουσεν· ὃ δ' αἰξάντος ἐπ' οὐδας  
οὐ βραδὺς ἐνκέντρῳ πεζαν ἔτυψε βίλει,  
καὶ ζωῆς μιν ἀμερσεν. ἰδ' ὡς ὃν ἐτευχεν ἐπ' ἄλλῃ, δ  
ἐκ κεινου τλημῶν αὐτός ἔδεκτο μορον.

### 340.—ΔΙΟΣΚΟΡΙΔΟΥ

Αὐλοὶ τοῦ Φρυγος ἔργον Ἐγγιδοῖ, ἡνίκα Μήτηρ  
ἱερὰ τᾶν Κυβελοῖς πρῶτ' ἀνέδειξε θεῶν,  
καὶ πρὸς ἔμον φωνήμα καλὴν ἀνελυστατο χαίταν  
ἐκφρων Ἰδαίης ἀμφιπολὸς θαλάμης·

## THE DECLAMATORY EPIGRAMS

sword. Having lost his temper with . . . he did not give me a mount either when he put me up beside him.

### 337 LEONIDAS OF TARENŪM

Good sport' thou who comest to the foot of this two-peaked hill, whether hunting the hare or in pursuit of winged game. Call on me, Pan the ranger of this forest, from the rock, for I help both hounds and lined reeds to capture

### 338.—THEOCRITUS

Thou sleepest, Daphnis, resting thy wearied body on a bed of leaves, and thy stake-nets are new set on the hill. But Pan hunts thee, Pan and Priapus, the saffron-coloured ivy twined on his lovely head. Intent on one purpose they are entering the cave. But fly, dispel the gathering drowsiness of sleep and fly

### 339 —ARCHIAS OF MYTILENE

A RAVEN plying his black wings in the pellucid sky, saw once a scorpion emerging from the ground, and swooped down to catch it, but the scorpion, as the raven dashed down to the ground, was not slow to strike his foot with its powerful sting, and robbed him of life. See how the luckless bird met with the fate he was preparing for another by means of that other

### 340.—DIOSCORIDES

THE double flute was the work of Phrygian Hyagnis at the time when the Mother of the gods first revealed her rites on Cybela, and when the frantic servant of the Idaean chamber first loosed his lovely

## GREEK ANTHOLOGY

εἰ δὲ Κελαινίτης ποιμὴν πάρος τ' αὐτὸν περ αἰέσας  
ἐγνωσθη, Φοῖβον κεινον ἔδειρεν<sup>1</sup> ἕρις.

5

### 341.—ΓΛΑΤΚΟΤ

α. Νύμφαι, πευθομένῃ φρίσας<sup>2</sup> ἀτρεκές, εἰ παρο-  
δεύων

Δάφνις τὰς λευκὰς ὠδ' ἀνεπαυσ' ἐρίφους.

β. Ναὶ ναί, Πὰν συρικτά, καὶ εἰς αἷγειρον ἐκείναν  
σοί τι κατὰ φλοιοῦ γράμμ' ἐκόλαψε λέγειν.

“ Πᾶν, Πᾶν, πρὸς Μαλέαν, πρὸς ἄρος Ψωφίδιον  
ἔρχεν<sup>3</sup>.”

5

ἰξοῦμαι.” α. Νύμφαι, χαίρετ'· ἐγὼ δ' ὑπάγω.

### 342.—ΠΑΡΜΕΝΙΩΝΟΣ

Φημὶ πολυστιχίην ἐπιγράμματος οὐ κατὰ Μούσας  
εἶναι. μὴ ζητεῖτ' ἐν σταδίῳ δόλιχον  
πόλλ' ἀνακυκλούται δολιχος δρομος ἐν σταδίῳ δὲ  
ἄξυς ἐλαυνόμενος πνεύματός ἐστι τόνος.

### 343.—ΑΡΧΙΟΤ

Αὐταῖς σὺν κίχλαισιν ὑπὲρ φραγμοῖο διωχθεῖς  
κάσσυφος ἡερίης κόλπον ἔδν νεφέλης.  
καὶ τὰς μὲν συνοχηδὸν ἀνέκδρομος ὥχμασε θωμυγξ,  
τὸν δὲ μόνον πλεκτῶν αὐθι μεθῆκε λίνων.  
ἱρὸν αἰοιδοπόλων ἔτιμον γένος. ἥ ἄρα πολλὰν  
καὶ κωφαὶ πτανῶν φροντίδ' ἔχουσι πάγαι.

5

<sup>1</sup> I write *ἔδειρεν* for *ἔδειξε*. I cannot restore l. 5 satisfac-  
torily, but it is evident that Dioscorides aspires or does not  
recognise the story that Marsyas was son of Hyagnis. Mar-  
syas was flayed by Apollo for daring to match his flute with  
Apollo's lyre.

## THE DECLAMATORY EPIGRAMS

locks to my notes. But if the shepherd of Celaenæ<sup>1</sup> was known earlier as a better player, his strife with Phœbus flayed him.

### 341.—GLAUCUS

*A* "Nymphs answer me truly, if Daphnis on his road rested here his white goats." *B* "Yes, yes, piper Pan, and on the back of that poplar tree he cut a message for thee: 'Pan, Pan, go to Maica<sup>2</sup>, to the mountain of Psophis. I shall come there.'" *A* "Farewell, Nymphs, I go."

### 342.—PARMENION

AN epigram of many lines does not, I say, conform to the Muses' law. Seek not the long course in the short stadion. The long race has many rounds, but in the stadion sharp and short is the strain on the wind.

### 343.—ARCHIAS

(*cp.* No. 76)

A BLACKBIRD, driven over the hedge together with field-fares, avoided the hollow of the suspended net. The cords from which there is no escape caught and held fast the whole flock of them, but let the blackbird alone go free from the meshes. Of a truth the race of singers is holy. Even deaf traps show fond care for winged songsters.

<sup>1</sup> Marasyas.

<sup>2</sup> The Arcadian town of that name.

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### 344.—ΛΕΩΝΙΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Ἦν ὁπότε γραμμαῖσιν ἐμὴν φρένα μούνον ἔτερπον,  
οὐδ' ὄναρ εὐγενέταις γνωριμος Ἰταλίδαις·  
ἀλλὰ τανῦν πάντεσσιν ἐράσμιος· ὅψ' ἔγ' ἔγνω  
ὅππόσον Οὐραίνην Καλλιόπῃ προφέρει.

### 345.—ΤΟΥ ΑΥΤΟΥ

Οὐδὲ τοσόνδ' Ἀθάμας ἐπεμήνατο παιδὶ Λεάρχῳ,  
ὅσσον ὁ Μηδείης θυμὸς ἐτεκνοφONA,  
ζῆλος ἐπεὶ μακρὴς μείζον κακόν· εἰ δὲ φονεὺν  
μήτηρ, ἐν τίνι νῦν πίστις ἔτ' ἐστὶ τέκνων,

### 346.—ΤΟΥ ΑΥΤΟΥ

Αἶαν ὅλην νήσους τε διπταμένη σὺ χελιδών,  
Μηδείης γραπτῇ πυκτίδι νοσοστροφεῖς·  
ἔλπη δ' ὀρταλίχων πίστιν σέο τήνδε φυλάξειν  
Κολχίδα, μὴδ' ἰδίῳν φεισαμένην τεκέων;

### 347.—ΤΟΥ ΑΥΤΟΥ

Οὐ μόνον εὐάροτον βόες αἶδαμεν αὐλακα τέμνειν,  
ἀλλ' ἴδε κῆκ πάντοι νῆας ἐφελκόμεθα·  
ἔργα γὰρ εἰρεσίης δεδιδώνμεθα καὶ σύ, θάλασσα,  
δελφίνας γαίῃ ζευξὸν ἀροτροφοεῖν.

### 348.—ΤΟΥ ΑΥΤΟΥ

Ὁ σταφυλοκλοπίδας Ἑκατωνυμος εἰς Ἀἶδα  
ἔδραμε, μαστυχθεὶς κλήματι φωριδίῳ

## THE DECLAMATORY EPIGRAMS

### 344.—LEONIDAS OF ALEXANDRIA

*(This and the following ones are Isopsephe.)*

THERE was a time when I gave pleasure to myself alone by lines, and was not known at all to noble Romans. But now I am beloved by all, for late in life I recognised how far Calliope excels Urania.<sup>1</sup>

### 345.—BY THE SAME

THE fury of Athamas against his son Learchus<sup>2</sup> was not so great as the wrath that made Medea plot her children's death. For jealousy is a greater evil than madness. If a mother kills, in whom are children to place confidence?

### 346.—BY THE SAME

AFTER flying, swallow, across the whole earth and the islands, thou dost rear thy brood on the picture of Medea. Dost thou believe that the Colchian woman who did not spare even her own children will keep her faith to thy young?

### 347.—BY THE SAME

WE oxen are not only skilled in cutting straight furrows with the plough, but, look, we pull ships out of the sea too. For we have been taught the task of oarsmen. Now, sea, thou too shouldst yoke dolphins to plough on the land.

### 348.—BY THE SAME

HECATONYMUS, the stealer of grapes, ran to Hades whipped with a stolen vine-switch.

<sup>1</sup> By "lines" in l. 1 he means astronomical and geometrical figures. He has abandoned these for lines of verse, the Muse of Astronomy for the Muse of Poetry.

<sup>2</sup> Athamas killed his son in a fit of madness.

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## 349.—ΤΟΥ ΑΥΤΟΥ

"Τδατά σοι Κοτίλεια γενέθλιον ἡμᾶρ ὀρῶντι,  
Καίσαρ, ἐπιβλύζοι σωρὸν ἀκεσφορίας,  
ὄφρα σε κόσμος ἅπας πάππον . . . ἀνγύζεται,  
ὥς πατέρα τρισσῆς εἶσιδεν εὐτοκίης.

## 350.—ΤΟΥ ΑΥΤΟΥ

"Ητριά μοι βύβλων χιανώδεα<sup>1</sup> σὺν καλάμοισιν  
πεμπεις, Νειλορύτου δῶρον ἀπο προβολῆς.  
μουσπάλῳ δ' ἄτελῃ, Διονυσιε, μηκέτι πέμπε  
ὄργανα τίς τούτων χρήσις ἄτερ μέλανος.

## 351.—ΤΟΥ ΑΥΤΟΥ

Λυσίππης ὁ νεογνὸς ἀπὸ κρημνοῦ παῖς ἔρπων  
'Αστυανακτεῖης ἤρχετο δυσμορίας  
ἥ δὲ μεθωδήγησεν ἀπὸ στέρνων προφέρουσα  
μαζόν, τὸν λιμοῦ ῥύτορα καὶ θανάτου.

## 352.—ΤΟΥ ΑΥΤΟΥ

Νεῖλος ἐορτάζει παρὰ Θύμβριδος ἱερὸν ὕδωρ,  
εὐξάμενος θύσειν Καίσαρι σωζομένῳ  
οἱ δ' ἑκατὸν βουπλήγες ἐκούσιον αὐχένα ταύρῳ  
ἤμαξαν βωμοῖς Οὐρανίοιο Διός.

## 353.—ΤΟΥ ΑΥΤΟΥ

Καὶ λόγον ἱστορίῃ κοσμοῦμενον ἠκρίβωσας  
καὶ βίον ἐν φίλῃ, Πάππε, βεβαιότατον.

<sup>1</sup> So Toup: ἀποτάδεα MS.

<sup>1</sup> The Caesar is Vespasian, the three children Tiber, Domitian, and Domitilla. Cotillas, now Contigliano, is in the Sabine territory.

## THE DECLAMATORY EPIGRAMS

### 349.—BY THE SAME

CÆSAR,<sup>1</sup> may the baths of Cutiliæ on this thy birthday gush for thee in abundance of healing, so that all the world may see thee a grandfather as it has seen thee the father of three fair children.

### 350.—BY THE SAME

THOU sendest me thin sheets of byblus, snowy white, and reed pens, gifts from the head and that the Nile waters. Do not, Dionysius, send another time imperfect gifts to a poet. What use are these without ink?

### 351.—BY THE SAME

(cp. No. 114)

LYSIPTER's baby, creeping over the edge of a precipice, was on the point of suffering the fate of Astyanax. But she turned it from its path by holding out to it her breast, that thus was its saviour from death as well as from famine.

### 352.—BY THE SAME

THE Nile<sup>2</sup> keeps festival by the noisy wave of Tibor, having vowed a sacrifice for Cæsar's deliverance. A hundred axes made the willing necks of as many bulls bleed at the altars of Heavenly Zeus.

### 353.—BY THE SAME

PAPPUS, thou hast both strictly composed a work adorned with learning, and hast kept thy life strict.

<sup>2</sup> i.e. the Egyptians. If the Emperor was Nero, the sacrifice was to celebrate his deliverance from his mother's plots by her death.

# GREEK ANTHOLOGY

τοῦτο δ' ἑορτάζοντι γενέθλιον ἡριγένειαν  
δῶρον ο Νειλαιεύς πέμπει ποιδροπῶλος

## 354.—ΤΟΥ ΑΥΤΟΥ

Ὅν πόλεμος δειδιῶς οὐκ ὤλεσε, νῦν ὑπὸ νόσου  
θλίβομαι, ἐν δ' ἰδίῳ τήκομ' ὅλος πολέμῳ.  
ἀλλὰ διὰ στέρνων ἴθι φάσγανον· ὥς γὰρ ἄριστευς  
θνήσκωμ' ἀπώσιμνος καὶ νόσον ὡς πόλεμον.

## 355.—ΤΟΥ ΑΥΤΟΥ

Οὐράνιον μίμημα γενεθλιακαῖσιν ἐν ᾠραῖς  
τοῦτ' ἀπὸ Νειλογεινούς δέξο Λεωνίδεω,  
Ποππαῖα, Διὸς εὖνυ, Σεβαστιάς· εὐαδε γάρ σοι  
δῶρα τὰ καὶ λέκτρων ἄξια καὶ σοφίης

## 356.—ΤΟΥ ΑΥΤΟΥ

Οἷγι μὲν ἐξ ἐτέρης πόμα πίδακος, ὥστ' ἀρύσασθαι  
ξεῖνον μουσοπόλοι γράμμα Λεωνίδεω·  
δίστιχα γὰρ ψηφοῖσιν ἰσάζεται. ἀλλὰ σύ, Μῶμε,  
ἔξιθι, κείς ἐτέρους ὄξυν δδοντα βάλε.

## 357.—ΑΔΕΣΠΟΤΟΝ

Τέσσαρες εἰσιν ἀγῶνες ἀν' Ἑλλάδα, τέσσαρες ἱροί,  
οἱ δύο μὲν θνητῶν, οἱ δύο δ' ἀθανάτων·  
Ζηνός, Αἰητοῖδαι, Παλαίμονος, Ἀρχεμόροιο.  
ἄθλα δὲ τῶν, κότινος, μῆλα, σέλινα, πίτυς.

Turned into Latin by Anaxion, *Eclog.* vii. 20.

<sup>1</sup> i.e. Nero.

## THE DECLAMATORY EPIGRAMS

firmity of friendship. The Egyptian poet sends thee this gift to-day when thou dost celebrate thy natal morn.

### 354.—BY THE SAME

I, whom war dreaded and slew not, am now afflicted by disease, and waste away by intestine warfare. Pierce my heart then, sword, for I will die like a valiant soldier, beating off disease even as I did war.

### 355.—BY THE SAME

PORPHEA AUGUSTA, sponse of Zeus,<sup>1</sup> receive from the Egyptian Leonidas this map of the heavens on thy natal day, for thou takest pleasure in gifts worthy of thy alliance and thy learning.

### 356.—BY THE SAME

WE open another fountain of drink to quaff from it verses of a form hitherto strange to Leonidas. The letters of the couplets give equal numbers. But away with thee, Momus, and set thy sharp teeth in others.

### 357.—ANONYMOUS

THERE are four games in Greece, two sacred to mortals and two to immortals to Zeus, Apollo, Palaemon, and Archemorus, and their prizes are wild olive, apples, celery, and pine-branches.<sup>2</sup>

<sup>2</sup> The games are the Olympian, Pythian, Isthmian, and Nemean ones. The crown of pine was the Isthmian pine, the celery the Nemean. The Pythian apples (instead of laurel) are mentioned by other late writers.

Εἴ με Πλάτων οὐ γρίψε, δύνω ἐγένοντο Πλάτωνα.  
 Σωκρατικῶν διρῶν ἄνθεα πάντα φέρω  
 ἀλλὰ νόθον μ' ἐτέλεσσε Παναίτιος, ὅς ῥ' ἐτέλεσσε  
 καὶ ψυχὴν θνητὴν, κἀμὲ νοθὸν τελεσεῖ.

### 359.—ΠΟΣΕΙΔΩΠΠΟΥ, ΟΙ ΔΕ ΠΛΑΤΩΝΟΣ ΤΟΥ ΚΩΜΙΚΟΥ

Ποίην τις βιότοιο τάμῃ τρίβον, εἰν ἀγορῇ μὲν  
 νεῖκεα καὶ χαλεπαὶ πρήξεις· ἐν δὲ δομοῖς  
 φροντιδές· ἐν δ' ἀγροῖς καμάτων ἄλις· ἐν δὲ θαλάσῃ  
 τάρβος ἐπὶ ξείνης δ', ἣν μὲν ἔχῃς τι, δεός·  
 ἣν δ' ἀπορῆς, ὑνιηρόν· ἔχεις γάμον, οὐκ ἀμεριμνος 5  
 ἔσσεαι· οὐ γαμέεις· ζῆς ἔτ' ἐρημότερος·  
 τέκνα πόνοι, πηρωσις ἄπαις βίος· αἱ νεοτῆτες  
 ἀφρονες, αἱ πολιαί δ' ἔμπαλιν ἀδρανέες.  
 ἣν ἄρα τοῖν δισσοῖν ἐνὸς αἵρεσις, ἢ τὸ γενέσθαι  
 μηδέποτ', ἢ τὸ θανεῖν αὐτίκα τικτόμενον. 10

St. John Beaumont, reprinted in Wellesley's *Anthologia  
 Polyglotta*, p. 138.

### 360.—ΜΗΤΡΟΔΩΡΟΥ

Παντοίην βιότοιο τάμεις τρίβον· εἰν ἀγορῇ μὲν  
 κυδεα καὶ πιννται πρήξεις· ἐν δὲ δόμοις  
 ἄμπαιμ' ἐν δ' ἀγροῖς Φύσιος χάρις· ἐν δὲ θαλάσῃ  
 κέρδος ἐπὶ ξείνης, ἣν μὲν ἔχῃς τι, πλέος·  
 ἣν δ' ἀπορῆς, μόνος οἶδας· ἔχεις γάμον· οἶκος 5  
 ἄριστος  
 ἔσσεται· οὐ γαμέεις· ζῆς ἔτ' ἐλαφρότερος.

## THE DECLAMATORY EPIGRAMS

358. ANONYMOUS

*On Plato's "Phædo"*

If Plato did not write me there were two Platos, for I have all the flowers of the Socratic dialogues. But Panaetius made me out to be spurious. He who made the soul out to be mortal will make me spurious too.<sup>1</sup>

### 359.—POSIDIPPUS OR PLATO, THE COMIC POET

WHAT path of life should one pursue? In the market-place are broils and business often taxes, and at home are anxieties, in the country there is too much labour, and at sea there is fear. In a foreign land there is apprehension as if you possess anything, and if you are ill off, life is a burden. You are married? You won't be without cares. You are unmarried? You live a still more lonely life. Children are a trouble, and a childless life is a crippled one. Youth is foolish, and old age again is feeble. There is then, it seems, a choice between two things, either not to be born or to die at once on being born.

### 360.—METRODORUS

PURSUER every path of life. In the market place are honours and prudent dealings, at home rest, in the country the charm of nature, and at sea profit, in a foreign country, if you have any possessions, there is fame, and if you are in want no one knows it but yourself. Are you married? Your house will be the best of houses. Do you remain unmarried? Your life is

<sup>1</sup> We have Cicero's testimony that Panaetius did not accept the doctrine of the *Phædo*. He does not, however, say that he pronounced it spurious.

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τεκνὰ πόθος, ἄφροντις ἥπαις βίος αἰ νεοτῆτες  
 ρωμαλεαί, παλαιοὶ δ' ἔμπαλιν εὐσεβεῖς  
 οὐκ ἄρα τῶν διδασκῶν ἑνὸς αἵρεσις, ἢ το γενέσθαι  
 μηδεποτ', ἢ το θανεῖν· πάντα γὰρ ἐσθλὰ βίῳ. 10

### 361 — ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Μῆτερ ἐμὴ δυσμητερ, ἀπηνέα θυμὸν ἔχουσα,  
 λαὴν ἄχθομαι ἔλκος, ὃ με βροτῶς οὐτάσεν ἀτηρ  
 νυκτὰ δὲ ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι,  
 γυμνὸς ἄτερ κυρτὸς τε καὶ ἀσπίδος, οὐδ' ἔχει ἔγχος  
 πᾶν δ' ὑπεθερμυνθῇ ξίφος αἵματι· αὐτὰρ ἔπειτα 5  
 οὐρὸν τε προεικεν ἰππημονα τε λαιρὸν τε

### 362.—ΑΔΕΣΠΟΤΟΝ

Ἰμεροσιεῖ Ἀλφειά, Διὸς στεφανηφόρον ὕδωρ,  
 ἔς διὰ Πισαίων πεδίων κεκοιμημένος ἔρπεις,  
 ἡσυχίος τὸ πρῶτον, ἔπην δ' ἐς παντὸν ἵκηται,  
 ὄξυς ἀμετρήτοις πρῶτον ὑπὸ κῦμα θαλάσσης,  
 νυμφίος αὐτοκέλευθος ἐὼν ὀχετηγὸς ἑρῶτων, 5  
 ἐς Σικελὴν Ἀρεθούσαν ἐπείγεται νηρός ἀκοίτης  
 ἢ δέ σε κεκμηῶτα καὶ ἀσθμαινόντα λαβοῦσα,  
 φύκος ἀπροσμηξασα καὶ ἀνθεα πικρά θαλάσσης,  
 χεῖλα μὲν στοματεῖσαι σννηρμωσεν· οἷα δὲ νυμφὴ  
 νυμφίον ἀμφιχυθεῖσα περίπλοκον ἡδέϊ δεσμῷ 10  
 κείμενον ἐν κόλποισιν Ὀλυμπίον εὐνάσεν ὕδωρ.  
 καὶ φονὴν βαθυμυγγὶ λίβας ἐπ' ἐκρινάτο πηγή.  
 οὐδὲ Σιρακοσῆς ἔτι σοὶ μέλει Ἰμερὸς εὐνῆς·

<sup>1</sup> The water-courses from which furnished the crowns for the Olympic festival.

## THE DECLAMATORY EPIGRAMS

yet lighter Children are darlings, a childless life is free from care. Youth is strong, and old age again is pious. Therefore there is no choice between two things, either not to be born or to die, for a life is excellent.

### 361.—LEO THE PHILOSOPHER

(*A Homeric Cento*)

My cruel-hearted mother, an evil mother to me—it pains me much, the wound that a mortal man inflicted on me in the dark night when other mortals sleep—naked, without a helmet and shield, nor had he a spear—and all his sword was bathed in hot blood—but afterwards he sent forth a gentle and harmless gale.

### 362.—ANONYMOUS

DELIGHTFUL Alpheus, stream that nourishest the crowns of Zeus,<sup>1</sup> winding with thy madly water through the plain of Pisa, tranquil at first, but when thou reachest the sea plunging eagerly under the waves of the vast main, now made a bridegroom conducting the current of his love in a self-made channel, thou dost lie to Sicilian Arethusa to be her watery bed-fellow. Then she, taking thee to her tired and panting, wipes off the weed and the bitter flowers of the sea, and joining her lips to thine, clasping like a bride thy Olympian stream in the sweet bonds of her embrace, lulls thee to sleep lying in her bosom. and<sup>2</sup> thy limpid fount was defiled by showers of blood, and no longer was thy heart filled with desire for thy Syracusan love, but thou didst

<sup>1</sup> There are evidently some lines missing. The remainder refers to some barbarian invasion of the Peloponnese.

παρφίρρη δ' ἀνέκοπτες ὕμῳ πεπιεσμένον μίλοι,  
 φεύγοντες καὶ ποταμὸν ὄμου καὶ λείκας μήνας  
 5 πολέμει δ' εἰναιὼν οὐρανὸν ἐπ' ἡμέρης οὐ μὴ,  
 αὐτὴν σε φιλιότητι χεῖρ' ἡ ἀλόχοιο πέρσας,  
 ἔστι κείης ἄχραντος οὐρανὸν ἡ κούρσιος ἕρως  
 ἢ δὲ σε παπταίνουσα Πελωριῆος κατὰ πέτρης  
 10 διακρύψει πειμαινόντα, πατοικτιρύνουσα καὶ αὐτὴ  
 εὐκείης Ἀρκούσα φίλους ἀνθεύπτετο μαζί, καὶ  
 καὶ ὄρος οἷα μύλαισιν ἐθήκετο μύρομενός τε  
 Πισσίων ποταμὸς Σικελίᾳ προσκυλιστὰ πύγῃ.  
 ὁ γὰρ Διὶν ἐλάθεν παρὰ δόκιμα φωνίος καὶ μ  
 15 ἔλκετος αὐτῶν ἵγμον στεινὴν ὥς τε πόλλαι  
 ἱμῶν ἀλόχοι μινικωδία τέκεα τέκουσιν  
 μεψύχως κλέωνας ἀνέκλυσσαντο γυναικας

## 303 — ΜΕΛΕΑΓΡΟΣ

Χαιματος ἡνέμοιτος ἅπ' αἰθέρος οὐχομένοιο  
 παρφίρρη μείλησε φερανθῆος εἰαρος ὥρη  
 γαῖα δὲ κυαιετὴ χλοερὴν ἐστεψάτο ποιην,  
 καὶ φυτὰ θήλησαντα κούρσιος ἐκομῆσε πετρίοις  
 5 καὶ δ' ἀπαλὴν πῦροντες ἀξίφιντος ἔροσον. Ποιὲ  
 λειμῶνες γέλοισιν, ἀναιγόμενοις ροκοῖς  
 χαιροὶ καὶ σιμῆγι νομοῖς ἐπ' ὄρεσσι λυγρίων,  
 καὶ πολιοῖς ἐκφυῖς ἐπιτεροπταὶ ἀπολὸς αἰών.  
 ἦ καὶ δὲ πλωουσὶν ἐπ' εἰρεῖα κίματα ναῦται  
 10 πνοὴ ἡ ἀπηναιγμένη Ζεφείρου λίμῃ ἐσπῶσαντες,  
 ἦ καὶ δὲ σιμῶνσι φερσταφίλη Διόνυσος,  
 ἀνθεὶ βοτρυόεντες ἐσπῶμενοι τριχὰ κισσοῦ  
 ἔργα δὲ τεχνικὰ βοτρυόεντες μελισσοῖς  
 καλὰ μέλαι, καὶ σιμῶνσι ἐφῆμεναι ἐργαζόνται  
 15 λευκὰ πολυτρητοῖς νεορρυτὰ καλλίως κηροῦ

## THE DECLAMATORY EPIGRAMS

hold back thy waters, repressed by blushing shame, saving from pollution the sea and thy bridal bed, yet, often compassed by thy longing for nuptial intercourse, wouldst thou pass the sea to thy beloved liquid bride and stand gazing at the stainless water of Arethusa. And the lovely Arethusa, looking on thee surging with tears from the Peloponnesian rock,<sup>1</sup> would pity thee and beat her breasts, and melt like the dew on roses, the Sicilian fountain responding to the lament of the river of Pisa. But he did not escape the eye of all-seeing Justice, that man of blood who mowed down the unwedded harvest of Greece, whereat many wives of the heroes wept for the short-lived children to bear whom they had suffered in vain.

### 363. —MELEAGER

WINTER winter has left the skies, and the purple season of flowery spring smiles. The dark earth garlands herself in green herbage, and the plants bursting into leaf wave their new-born tresses. The meadows, drinking the nourishing dew of dawn, laugh as the roses open. The shepherd on the hills delights to play shrilly on the pipes, and the goatherd joys in his white kids. Already the mariners sail over the broad billows, their sails belled by the kindly Zephyr. Already, crowning their heads with the bloom of berried ivy, men cry *eoae!* to Dionysus the giver of the grape. The bees that the bull's carcass generates<sup>2</sup> bethink them of their artful labours, and seated on the hive they build the fresh white loveliness of their many-celled comb. The races of birds sing

<sup>1</sup> The N. E. cape of Sicily.      <sup>2</sup> cf. Vergil *Georg.* iv. 555.

παντῇ δ' ὀρνίθων γενεῇ λιγυφώνον ἀείδει.  
 ἄλκυονες περὶ κύμα, χελιδόνες ἀμφὶ μέλαθρα,  
 κυκνος ἐπ' ὀχθαίσι·ν ποταμοῦ, καὶ ὑπ' ἄλσος ἀηδῶν,  
 εἰ δὲ φυτῶν χαιρουσι κομαί, καὶ γαῖα τέθνηλεν,  
 συρίζει δὲ ποταμοί, καὶ τέρπεται εὐκομα μῆλα, 20  
 καὶ καὶ ταῦτα πλωουσι. Διώνυσος δὲ χορεύει,  
 καὶ μέλπει πετεεινία, καὶ ᾠδίνουσιν μέλισσαι,  
 πῶς οὐ χρὴ καὶ ᾠαῖδον ἐν εἵαρι παλόν ἀεῖσαι.

## 364.—ΝΕΣΤΟΡΟΣ ΛΑΡΑΝΔΕΩΣ

Σπείσατέ μοι, Μοῦσαι, λεγυρὴν εὐτερπεία φωνήν.  
 ἥδυν ἀπὸ στοματίων Ἑλικωνίδος ὀμβρον ᾠοδῆς.  
 ὅσσοι γὰρ προχέουσιν ᾠοδοτάκου ποταμὸν πηγῆς,  
 ὑμετέρων ἐπέων λεγυρῇ τέρπονται ᾠοδῇ.

## 365.—ΙΟΥΑΙΑΝΟΤ ΚΑΙΣΑΡΟΣ

Ἄλλοιήν ὁρώ δονάκων φύσιν. ἦπον ὑπ' ἄλλης  
 χαλκίης ταχὺ μᾶλλον ἀνεβλάστησαν ἀρούρης,  
 ἀγριαί, οὐδ' ἀνέμοισιν ὑφ' ἡμετέροις δονέονται  
 ἀλλ' ἀπὸ ταυρείης προθορῶν σπηλυγγοῦ ἀήτης  
 νέρθεν ἐυτρητῶν καλαμῶν ὑπὸ ῥίζαν οδυνεῖ 5  
 καὶ τις ἀνὴρ ἀγέρωχος ἔχων θαά δακτυλὰ χερῶν,  
 ἴσταται ἀμφαφύων κανόνας συμφραυδμόνας αὐλῶν  
 οἱ δ' ἀπαλόν σκιρτῶντες ἀποθλιβουσιν ᾠοδῇν.

## 366.—ΑΔΗΛΟΝ

Ἀποφθέγματα τῶν ἑπτὰ σοφῶν

Ἐπτὰ σοφῶν ἔρεω κατ' ἔπος πολὺν, οὖνομα, φωνήν.  
 Μέτρον μὲν Κλεοβούλος ὁ Δίνδιος εἶπεν ἄριστον.

## THE DECLAMATORY EPIGRAMS

loud everywhere the kingfishers by the waves, the swallows round the house, the swan by the river's brink, the nightingale in the grove. If the foliage of plants rejoices, and the earth flourishes, and the shepherd pipes, and the fleecy flocks disport themselves, and sailors sail, and Dionysus dances, and the birds sing, and the bees bring forth, how should a singer too not sing beautifully in the spring?

### 364.—NESTOR OF LARANDA

Pour for me, Muses, a draught of clear delightful song, the rain of Heliconian melody sweetened by your lips. For all for whom is shed the drink of the fountain that gives birth to poets delight in the clear song of your verses.<sup>1</sup>

### 365.—THE EMPEROR JULIAN

#### *On an Organ*

I SEE a new kind of reeds. Are they, perchance, the wild product of some strange brazen soil? They are not even moved by our winds, out from a cave of bull's hide issues a blast and passes into these hollow reeds at their root. And a vaunt man with swift fingers stands touching the notes which play in concert with the pipes, and they, gently leaping, press the music out of the pipes.

### 366.—ANONYMOUS

#### *Sayings of the Seven Sages*

I WILL tell you in verse the cities, names, and sayings of the seven sages. Cleobulus of Lindus said that measure was best, Chilon in hollow Lacedaemon

<sup>1</sup> Evidently a fragment.

Χίλων δ' ἐν κοίλῃ Λακεδαιμόνι, Γυῶθι σεαυτὸν  
 δε δε Κορυθὸν ἔναιε Λόλου κρατερεῖν Περιανέρος  
 Πιττακος, Οὐδεν ἄγαν, δε ἔην γένος ἐκ Μυτιλή  
 νης. 5  
 Τερμα δ' ὁρᾶν βιότοιο, Σύλων ἱεροῖς ἐν Ἀθηναῖς  
 Τοὺς πλεονας κακιοις δε Βιης ἔπεφθη Πρεσηνς.  
 Ἐγγυην φευγειν δε Θαλις Μιλησιος ἡύδα.

367 ΛΟΤΚΙΑΝΟΥ ΣΑΜΟΣΑΤΕΩΣ

Τὸν πατρικὸν πλοῦτον νέος ὢν θήρων ὁ Μενίππου  
 εἰσχωρὲς εἰς ἀκρατεῖς ἐξεχεν δαπανας·  
 ἄλλῃ μιν ἑυκτημων, πατρικὸς φίλος, ως ἐνοησεν  
 ἦεν καρφαλεῖ, τειρομένον πενίῃ  
 καὶ μιν δακρυχέων ὑπελινμῆναν, καὶ ποσιν αὐτὸν 5  
 θῆκε θυγατρὸς ἐῆς, πολλ' ἐπὶ μελὶα δούς  
 αὐτὰρ ἐπεὶ θήρωννα περὶ φρονας ἤλυθε πλοῦτος,  
 αὐτὶκα ταῖς αἰταις ἐτρεφετ' ἐν δαπαναῖς  
 γαστρι χορίζομενος πασαν χυμὸν οὐ κατὰ κόσμον,  
 τῇ θ' ὑπο τὴν μιάρην γαστέρα μαργοσινῇ. 10  
 οὕτως μὲν θήρωννα τὸ δευτερον ἀμφεκαλύψεν  
 οὐλομένης πενίης κῆμα παλιρροθίων.  
 Εὐκτῆμων δ' ἐδάκρυσε τὰ δευτερον, οἰκέτι κείνον,  
 ἄλλα θυγατρὸς ἐῆς προΐα τε καὶ θυλαμνον  
 ἔγνω δ' ὅς οἱ ἐστὶ κακῶς κεχρημένον ἄνδρα 15  
 τοῖς ἰδίοις εἶναι πιστὸν ἐν κηλοτρίοις

368 —ΙΟΥΛΙΑΝΟΥ ΒΑΣΙΛΕΩΣ

Τίς ποθεν εἰς Διόνυσσε, μὰ γὰρ τὸν ἀληθεῖα Βυαχόν,  
 οὐ σ' ἐπαγγιγνώσκω τὸν Διὸς οἶδα μνηόν.  
 κείνος νεκτάρ ὁδῶδε σὺ δε τιμῶν. ἦ ρι σε Κελτοὶ  
 τῇ πενίῃ βυτρίων τεύξαν ἀπ' ἀσταχύν

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said "Know thyself," and Periander, who dwelt in Corinth, "Master anger," Pittacus, who was from Mytilene, said "Naught in excess," and Solon, in holy Athens, "Look at the end of life", Bias of Priene declared that most men are evil, and Thales of Miletus said "Shun suretyship."

### 367.—LUCIAN

Thero, the son of Menippus, in his youth wasted his inheritance shamefully on prodigal outlay, but Euctemon, his father's friend, when he saw that he was already pressed by parching poverty, strove with tears to cheer him, and gave him his daughter to wife with a large dowry. But when wealth got the better of Thero's wits, he began to live again in the same extravagance, satisfying disgracefully every lust of his vile belly and the parts beneath it. Thus the returning wave of baneful poverty buried Thero the second time, and Euctemon wept a second time, not for Thero, but for his daughter's dowry and bed, and learnt that a man who has made ill use of his own substance will not make honest use of another's.

### 368. THE EMPEROR JULIAN

#### *On Beer*

Who and whence art thou, Dionysus? For, by the true Bacchus, I know thee not. I know only the son of Zeus. He smells of nectar, but thou of billy-goat. Did the Celts for lack of grapes make

## GREEK ANTHOLOGY

τῷ σε χρὴ καλέειν Δημήτριον, οὐ Διόνυσον,  
 πυρογενὴ μᾶλλον καὶ Βρόμον, οὐ Βρόμον.

5

### 369.—ΚΤΡΙΑΛΟΤ

Πάγκαλόν ἐστ' ἐπίγραμμα τὸ διστιχόν· ἦν δε παρέλθης  
 τοὺς τρεῖς, βραψοδεῖς, κοῦκ ἐπίγραμμα λέγεις

### 370.—ΤΙΒΕΡΙΟΤ ΙΛΛΟΤΣΤΡΙΟΤ

Οὐ κύνες, οὐ στάλικές με κατήνυσαν, οὐχὶ κυνηγοὶ  
 δορκαῖα· τὸν δ' ἀπὸ γῆς εἰν ἰλὶ πλήσα μορου  
 ἐξ ὕλης πόντω γὰρ ἐνέδραμον· εἴτα με πλεκταὶ  
 ἔλξαν ἐπ' αἰγιαλοὺς δικτυβόλων παγίδες.  
 ἤλιτον ἢ χέρσοιο μάτην φυγὰς· οὐδ' ἀδίκως με  
 εἶλε σαγηνευτὴς τὰμὰ λιποῦσαν ὄρη.  
 οὔπατ' ἄγρης, ἀλιῆς, ἔτ' ἄστοχον οἴσετε χεῖρα,  
 χέρσῳ καὶ πελάγει κοινὰ πλέκοντες ὕφη.

5

### 371.—ΑΔΗΛΟΝ

Δίκτυον ἐκθρόσκοντα πολὺπλοκον ἄρτι λαγῶν  
 σὺν κύων θερμοῖς ἵχνεσιν ὠκυπόδην.  
 τρηχὺν δ' ἐκνεύσας ταχινῶς πύγον, ἐς βαθυ πόντου  
 ἤλατ' ἄλυσκάζων κύμα παρακτίδιον.  
 εἰνάλιος τὸν δ' αἰψὰ κύων βρυχηδὸν ὁδοῦσιν  
 μάρψε· κυσὶν τλήμων ἦν ἄρ' ὀφειλόμενος.

5

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<sup>1</sup> "Bromus" is the Greek for oats. Bromus is a common title of Dionysus, derived probably from "ποσις" = poise.

## THE DECLAMATORY EPIGRAMS

thee out of corn? Then thou shouldst be called Demetrius, not Dionysus, being born of corn, rather than of the fire, and Bromus rather than Bromius.

### 369.—CYRILLUS

AN epigram of two lines has every merit, and if you exceed three lines it is rhapsody, not epigram.

### 370.—TIBERIUS ILLUSTRIS

I AM a fawn slain by no dogs, or stake-nets, or huntsmen, but in the sea I suffered the fate that threatened me on land. For I rushed into the sea from the wood, and then the netted snare of the fishermen dragged me up on the beach. I was wrong in flying, and all in vain, from the shore, and deservedly was taken by the fisherman after I had deserted my hills. Never again, fishermen, shall your hands be unsuccessful, since you now knit webs that serve both for sea and land.

### 371.—ANONYMOUS

(*ep. No. 17 ff*)

A HOUND was pressing hotly on a swift-footed hare that had just freed itself from the toils of the net. The hare, rapidly turning away from the rough hill, leapt, to avoid the dog's jaws, into the deep water near the shore, where a sea-dog with one snap caught it at once in his teeth. The poor hare was evidently destined to be dog's meat.

Ἰν πυρραμῇ, "wheat-born," there is a play on πυρραμῇ, "fire-born."

# GREEK ANTHOLOGY

## 372. ΑΔΗΛΟΝ

Λεπτὸν ὑφηνάμενα ῥαδινοῖς ἰπὸ πᾶσιν ἀρίχνα  
 τέττιγα σκολιαῖς ἔνδετον εἶχε πύγαις.  
 ἰλλ' οὐ μὲν λεπταῖσιν ἐπαιῶντα ποδιστραις  
 τὸν φιλαοῖδον ἰδὼν παῖδα παρετροχάσα  
 λύσας δ' ἐκ βροχιῶν ἡπεκουφίσα, καὶ τοδ' ἔλεξα· δ  
 "Σῶζοι μουσεῖρ φθεγγόμενος κελευδῆ."

## 373.—ΑΔΗΛΟΝ

Τίπτε με τον φιλέρημον ἀναιδεῖ ποιμένες ἄγρη  
 τέττιγα δροσερῶν ἔλκετ' ἀπ' ἡκρεμονων,  
 τὴν Νυμφῶν παροδίτιν αἰδοῦσα, κῆματι μέσση  
 οὔρεσι καὶ σκιεραῖς ξουθὰ λαλεῦντα νύπαις,  
 ἡμιδε καὶ κιχλήν καὶ κόσσυφον, ἡμιδε τόσσους δ  
 ψᾶρας, ἁρουραῖης ἄρπαγας εὐποριῆς·  
 καρπῶν δηλητήρας ἐλεῖν θέμις· ὅλλυτ' ἐκείνους·  
 φύλλων καὶ χλοερῆς τίς φθονος ἐστὶ δρόσου·

## 374.—ΑΔΗΛΟΝ

Ἄεναον Καθαρήν με παρερχομένοισιν ὁδῖταις  
 πηγήν ἀμβλύζει γειτονέουσα νηπη·  
 πάντῃ δ' εὖ πλατάνοισι καὶ ἡμεροθηλέσι δάφναις  
 ἔστεμμαι, σκιερὴν ψυχομένη κλισίῃ·  
 τοῦνεκα μή με θερεὺς παραμειβεῖ· διψᾷ ἀλαλκῶν δ  
 ἄμπαυσον παρ' ἐμοὶ καὶ κόπον ἡσυχίῃ.

J. A. Poit, *Greek Love Songs and Epigrams*, II. p. 136.

## 375.—ΑΔΗΛΟΝ

Τίς ποτ' ἀκηδεστὼς οἶνοτρόφον ὄμφακα Ἰάκχου  
 ἀνὴρ ἀμπελίνου κλήματος ἐξέταμεν,

## THE DECLAMATORY EPIGRAMS

### 372.—ANONYMOUS

THE spider, that had woven her fine web with her slender feet, had caught a cicada in her crooked meshes. But when I saw the little songster lamenting in the fine toils I did not pass hastily by, but freeing him from the nooses, I comforted him and said: "Be saved, thou who callest with the musical voice."

### 373.—ANONYMOUS

Why, shepherds, in wanton sport, do you pull from the dewy branches me, the cicada, the lover of the wilds, the roadside nightingale of the Muses, who at midday chatter shrilly on the heds and in the shady copses? Look at the thrushes and blackbirds! Look at all the starlings, pilferers of the country's wealth! It is lawful to catch the despoilers of the crops. Slay them. Do you grudge me my leaves and fresh dew?

### 374.—ANONYMOUS

From the neighbouring grove I, ever-flowing Pure Fount, gush forth for passing travellers. On all sides, well canopied by planes and softly blooming laurels, I offer a cool resting-place under the shade. Therefore pass me not by in summer. Dispel thy thirst and rest thee, too, from to-day in peace beside me.

### 375.—ANONYMOUS

WHAT man thus carelessly plucked from the vine-branch the unripe grapes of Bacchus that nurse the

## GREEK ANTHOLOGY

χείλεα δε στυφθεὶς ἀπὸ μιν βάλεν, ὥς ἂν ὀδίταις  
εἴη νισσομένοις ἡμιδακῆς σκύβαλον;  
εἴη οἱ Διόνυσος ἱνᾶρσιος, οἷα Λυκούργος  
ὅττι τμιν αὐξομένην ἔσβεσεν εὐφροσύναν.  
τοῦδε γάρ ἂν τύχα τις διὰ πωματος ἢ πρὸς ἀοιδὰς  
ἤλυθεν, ἢ γοεροῦ κάδεος ἔσχε λύσιν.

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### 376.—ΑΔΗΛΟΝ

Τίπτε με τὴν ἀνέμοισιν ἀλώσιμον, ἤλεε τέκτον.  
τῇνδε πίτυν τευχεὶς νῆα θαλασσοπόρου,  
οὐδ' οἰωνὸν ἔδεισας, ὃ τοι Βορέης μ' ἐδίωξεν  
ἐν χθονὶ πῶς ἀνέμους φεύξομαι ἐν πελάγει.

### 377.—ΠΑΛΛΑΔΑ

Τάνταλος οὐδὲν ἔτρωγε· τινασσομένων γὰρ ὑπερθεῖν  
καρπὸς ὑπὲρ κεφαλῆς αὐτὸν ἔφειυγε φυτῶν,  
καὶ διὰ τοῦτο τροφῆς κεχρημένος ἦν του ἐδίψα·  
εἰ δέ καὶ ἔτρωγεν σῦκα πεπαινόμενα,  
καὶ βραβύλους καὶ μῆλα, τί τηλίκον ἀνδράσι νεκροῖς δ  
δίψος ἀπὸ χλωρῶν γίνεται· ἀκροδρῦων,  
ἡμεῖς δ' ἐσθίομεν κεκλημένοι ἄλμυρά πάντα,  
χέννια, καὶ τυροὺς, χηνὸς ἀλιστὰ λίπη,  
ὄρνια καὶ μοσχεῖα· μίαν δ' ἐπιπίνομεν αὐτοῖς.  
πάσχομεν οὐκοῦν σεῦ, Τάνταλε, πικρότερα.

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### 378.—ΤΟΥ ΑΥΤΟΥ

Ἄνδροφόνῳ σαθρὸν παρὰ τειχίον ὑπνωonti  
νυκτὸς ἐπιστῆναι φασὶ Ξύραπιν ὄναρ,  
καὶ χρησμοδῆσαι· “Κατακείμενος οὗτος, ἀνίστω,  
καὶ κοιμῶ μεταβάς, ὦ τάλας, ἀλλαχόθι.”

## THE DECLAMATORY EPIGRAMS

wine, and when his lips were drawn up by the taste threw them away, half-chewed refuse for travellers to tread on? May Dionysus be his foe, because, like Lyncurgus, he quenched good cheer in its growth. Haply by that drunk had some man been moved to song, or found relief from plaintive grief

### 376.—ANONYMOUS

WHY, foolish carpenter, dost thou make of me, the pine-tree that am the victim of the winds, a ship to travel over the seas, and darest not the omen? Boreas persecuted me on land, so how shall I escape the winds at sea?

### 377.—PALLADAS

TANTALUS ate nothing, for the fruit of the trees that tossed over his head ever eluded him, and owing to this, being in want of food, he was less thirsty, but suppose he had eaten ripe figs, and plums, and apples, do dead men get so very thirsty from eating fresh fruit? But we guests eat all sorts of salted dishes, quails and cheese and goose's fat, poultry and veal, and on the top of all drink only one glass. So we are worse off than you, Tantalus.

### 378.—BY THE SAME

THEY say that Sarapis appeared in a dream by night to a murderer who was sleeping under a decayed wall, and thus spoke as in an oracle: "Arise, thou who best here, and seek, poor wretch, another sleeping place." The man awoke and departed, and

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θς δὲ δινπνισθεὶς μετέβη, το δὲ σαθρὸν ἐκαῖνο 6  
 τειχίον ἐξαίφνης εὐθύς ἔκειτο χαμαί.  
 σῶστρο δ' ἔωθεν ἔθυσ θεοῖς χαίρων ὁ κακοῦργος,  
 ἦδεσθαι νομισας τὸν θεὸν ἀνδροφόνους.  
 ἀλλ' ὁ Σάραπις ἔχρησε πάλιν, διὰ νυκτὸς ἐπιστάς·  
 "Κήδεσθαί με δοκεῖς, ἄθλιε, τῶν ἰδίκων, 10  
 εἰ μὴ νῦν σε μεθῆκα θανεῖν, θνατον μὲν ἄλυστον  
 νῦν ἔφυγες, σταυρῷ δ' ἴσθι φυλαττόμενος."

### 379.—ΤΟΥ ΑΥΤΟΥ

Φασὶ παροιμιακῶς "Κἂν ὅς δακοὶ ἄνδρα πονηρόν·"  
 ἀλλὰ τοδ' οὐχ οὕτω φημὶ προσῆκε λέγειν  
 ἰλλὰ "Δάκοι κἂν ὅς ἀγαθοὺς καὶ ἀπράγμονας ἄνδρας,  
 τὸν δὲ κακὸν δεδιὼς δηξεται οὐδὲ δράκων."

### 380.—ΑΔΗΑΟΝ

Εἰ κύκνῳ δύναται κόρυδος παραπλήσιον ἄδειν,  
 τολμῶεν δ' ἐρίσαι σκῶπες ἀηδονίσιν,  
 εἰ κόκκυξ τέττιγος ἐρεῖ λιγυρώτερος εἶναι,  
 ἴσα ποεῖν καὶ ἐγὼ Παλλαδίῳ δύναμαι.

### 381. ΟΜΗΡΟΚΕΝΤΡΩΝ

Εἰς Λεανδρὸν καὶ Ἑρῶ

Ἄκτῃ ἐπὶ προὔχούσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ,  
 παρθένος αἰδοίῃ ὑπερώϊον εἰσαναβάσα  
 πύργῳ ἐφειστήκει γοοῦσά τε μυρομένη τε  
 χρυσεὸν λύχνον ἔχουσα, φῶς περικαλλὲς ἐποίει,  
 κείνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι 3  
 νηχόμενος—καὶ λαῖτμα τάχισθ' ἄλος ἐκπεράασκε

## THE DECLAMATORY EPIGRAMS

immediately the rotten wall fell to the ground. The evildoer rejoiced, and in the morning sacrificed to the gods in thanks for his escape, thinking that Sarapis is pleased with murderers. But Sarapis appeared to him again at night, and propitiated thus to him: "Wretch, dost thou think that I protect criminals? If I did not let thee be killed now, it is that thou now hast escaped a painless death, but know that thou art reserved for the cross."

### 379.—BY THE SAME

THE proverb says, "Even a pig would bite a bad man," but I say that we should not say that, but "Even a pig would bite simple unmeddlesome men, but even a snake would be afraid to bite a bad man."

### 380.—ANONYMOUS

IF a lark can sing like a swan and if owls dare compete with nightingales, if a cuckoo asserts he is more sweet-voiced than a cicada, then I too can equal Palladius.

### 381. A HOMERIC CENTO

#### *On Hero and Leander*

ON a projecting shore on the broad Hellespont a modest maiden, having mounted to an upper chamber, stood in the tower lamenting and wailing. Holding a golden lamp she gave beautiful light, brooding on that unhappy man, would he come or not swimming. And he swiftly passed across the depth of the sea,

## GREEK ANTHOLOGY

νύκτα δι' ἀμβροσίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι·  
 ῥοχθελὶ γὰρ μέγα κύμα ποτὶ ξερον ἠπειροιο.  
 ὅσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκγεγάασι,  
 παρθένος ἠΐθεός τ' ὀαρίζετον ἀλλήλοισιν, 10  
 εἰς εὐνὴν φοιτῶντε, φίλους ληθοντε τοκῆας,  
 οἱ Σηστον καὶ Ἀβνδον ἔχον καὶ δῖαν Ἀρίσβην.

### 382.—ΟΜΗΡΟΚΕΝΤΡΩΝ

Ὁ πρῶτος Ἡχυὺς ἀκουσας

ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρης,  
 ψεύσομαι, ἢ ἔτυμον ἐρέω, κέλσεται δέ με θυμός.  
 ἀγροῦ ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,  
 ναίει εὐπλοκαμος δεινὴ θεὸς αὐδήσασα, 5  
 ἢ θεός, ἢ ἐγὺνὴ· τοὶ δὲ φθέγγοντο καλαῶντες.  
 εἰ δὲ φθεγξαμένου τοι ἢ αὐδήσαντος ἀκούσῃ,  
 αὐτὶς ἀριζήλως εἰρημένα μυθολογεύει.  
 ἀλλὰ τίη τοι ταῦτα διεξέρχεσθαι ἕκαστα;  
 τὴν δ' οὐτ' ἀθρήσαι δύναμ' ἄντιον, οὔτε νοῆσαι.  
 ὅπποῖόν κ' εἶπησθα ἔπος, τοῖον κ' ἐπακούσαιο. 10

### 383.—ΜΗΝΕΣ ΑΙΓΥΠΤΙΩΝ

Πρῶτος Θῶθ ἐδάη δρεπάνην ἐπὶ βότριν ἐγείρειν.  
 ἰχθυβόλοισι Φαωφὶ φέρει πανδήμιον ἀγρην.  
 Πληιάδων φαίνουσιν Ἀθὺρ τεκμαίρεται ὥρην.  
 Χοιὰκ σπειρομένῳ σταχύων δείκνυσιν γενέθλην.  
 Τυβὶ δὲ πορφυρεαν βουληφόροι εἶμα τιτάνει. 5  
 σημαίνει πλωτῆρσι Μεχεῖρ πλόον ἀμφιπολεύειν.  
 Ἄρεος ὅπλα φέρειν Φαμενῶθ δείκνυσιν μαχηταῖς.  
 εἰαρινῶν Φαρμοιθὶ ῥόδῳ πρωτάγγελός ἐστι

## THE DECLAMATORY EPIGRAMS

through the ambrosial night when other mortals sleep, for a great wave surged towards the dry land of the continent. For as many days and nights as pass, the young man and maiden converse with each other, going to bed together without the knowledge of their dear parents, who inhabit Sestos, and Abydos, and divine Arisbe.

### 382.—ANOTHER

*On the Theme "He who first heard Echo"*

FRIENDS, Danaan heroes, servants of Ares, shall I lie or speak the truth, as my heart bids me? At the utmost border of the land where the tall trees grow lives a fair-haired dreadful goddess gifted with speech, either a goddess or a woman, and they called aloud on her. If she hear one call or speak, she excellently repeats what was spoken. But why narrate all this to thee in detail? Only I cannot look on her face or perceive her. Whatever kind of word thou speakest the like shalt thou hear

### 383.—THE EGYPTIAN MONTHS

FIRST Thoth learnt to uplift the hook to prune the grapes, Paaophi brings to fishermen a catch of every variety, Athyr indicates the date of the appearance of the Pleiads; Choïac shows the birth of the sown crops, Tybi displays the purple robe,<sup>1</sup> Mecheir bids sailors prepare for a voyage; Phamenoth trains warriors in the use of arms, Pharmouthi is the first

<sup>1</sup> i. e. the consuls are then elected.

እ.ኤ.አ. ፊ. ገብረመስቀል ዘገነድ ይመዘኑና ቀዳሳዊ  
የአገራችን ስሜት ማሳደግና ማስቀመጥ  
ወይንም ሌላ ማድረግ የሚችል ማንኛውም  
ሰነድ አይኖርም፡፡

## 344 MENEZ POMAIN

[illegible]

**• I report:**

## THE DECLAMATORY EPIGRAMS

herald of the roses of spring. Paxos keeps for the sick the ripened corn. Paxos is the herald of fruitful autumn, Epiphany, who blesses the vine holds a bunch of grapes, and Memmi brings the vivifying water of Nile.

### 384.—THE ROMAN MONTHS

*January* From me opens the door of the solar year and the sun looks on the supreme magistrates of Italy.<sup>1</sup> *February* I wet the land with thick snowflakes, making it pregnant with the splendour of spring. *March* Mars begins from me, and flowers and sweet milk, and on my twentieth day night and day are equal. *April* Let the gardener now cut shoots and graft tame branches on wild stems. *May* Now the sea is open, equip the ships, it is time to sail them out of the untroubled harbours. *June* I am half way between the rose and white lily, and I am heavy with branches of yellow cherries. *July* The sun crowns Cancer, and the husbandman with his sickle cuts the ripe ears. *August* I separate the corn from the straw, and in Leo the fountains of the Naiads are at their purest. *September* I am heavy with grapes and all kinds of fruit, and again night and day become equal. *October* Who can be sweeter than me, who pour forth wine when I bring Bacchus from the vineyard to the press? *November* If thou hast Palas olive trees it is time to press the fruit and remember thee of labour. *December* I bid thee cease from ploughing the fallow land, for the frosts will injure the milky seeds.

<sup>1</sup> The consuls.

## 355 — ΣΤΕΦΑΝΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Λοιπότερα τις τῶν ἱαλῶν ἀντα βαρύνει

\* Ἄλφα λῖται Χρῖσεν, λοιμὸν στρατοῦ ἐχθρὸς ἀνιστάν, 9  
 Ἦντα δ' οὐκ εἶδον ἔχει πτορὶν καὶ νῆας ἀνιῶμαι  
 Ἰαμμά δ' ἄρ' ἀμφ' ἑλκὸς εἶδος μοῖρος ἐπὶ τῆς ἀσπίδος  
 Δελτα θέων πτορὶν θ, κων χυσις ἀπὸς ἀρχῇ  
 Ελ βίλλαι Κυρῶνεν Ἀρηι τε Τυότος υἱός 8  
 Ζῆτα δ' ἄρ' Ἀνδρομαχῆς καὶ ἑκτορός ἐστ' ὁμοῦ τις  
 Ἦτα δ', ἰς πάλαιος μόνος μόνος ἑκτορὶ δ' ἄρ'  
 Θῆτα, θῆων υἱός Ἰρῶν πτορὶν, ἑκτορός εἶχος  
 ἐξέσιθ δ' Ἀχιλλεύς ἀπαιτίος ἐστὶν Ἰωτα  
 Κατα δ' ἄρ' ἀμφότερων σπονδιαζόμεν ἡλιθὸς 10  
 αἰδώς

Λαμτῆα δ' ἀριστῆας Δαναῶν βαλὼν ἑκτορός ἀνίσταται  
 Μι Ιωάνης παλαμῆσι κατ' ὑπὲρ τείχος Ἀχαιῶν.  
 Νῆτε Προσέδωκον Δαναοὶς πρῶτος ὠπασε λῆσθαι  
 Ξε, ἑκτορὶ λῆσσει σὺ ἔννευ τ' ἠτάδην Ἠρη 15  
 Οἱ ἑκτορὶς ἐχολῶτο Προσέδωκε καὶ Ἠρη  
 Πι, Πατρῶν ἐπιφύει ἀρηῖος ἑκτορός ἀρχῇ  
 Ρῶ Δαναοὶ Ἰρῶν τε καὶ πτορὶν ἑκτορός ἐμῶν  
 Σιγῶα θῆων Ἀχιλλεύς παρ' Ἠθῆστοι φέρει ὄπλη  
 Ταίε, ὄπλησται χολοῖα, καὶ ὁμοῦ εἶδος Ἀχιλλεύς  
 Τ, μακρῶν ἐμῶν ὄπλη, φέρει δ' ἐπὶ καρπὸς 20  
 Ἀχαιῶν

Φι, πτορὶν κατὰ χεῖματ' ἰδῶνεντο Τρῶας Ἀχιλλεύς  
 Χι δ' ἄρ', τρεῖς περὶ τείχος ὄντων ἀνίσταται ἑκτορὶ  
 Ἀχιλλεύς

Ψι, Δαναοὶς σὺντα δίδου ἐπὶ λῆσσειν Ἀχιλλεύς  
 Ω, Προσέδωκε νῆα λαβὼν γὰρ ὄπλην Ἀχιλλεύς.

# THE DECLAMATORY EPIGRAMS

## 125. STEPHANUS THE GRAMMARIAN

*Contents of the Iliad of the "Iliad"*

Alpha contains the prayers of Achilles, the plague in the army and the quarrel of the kings. Beta has the dream and the Council and numbers the ships. Gamma is the single combat for Helen between her husband. In Delta Council of the gods, the breaking of the oaths and beginning of the fight. In Epsilon the god of Troas wounds Cithaon and Aeneas. Zeta is the encounter between Hector and Antenor. In Eta Ajax fights in single combat with divine Hector. Theta is the Council of the gods, the Trojan victory and Hector's death. Iota is the embassy to Achilles. Kappa is the quarrel between them both sides to reconcile. In Lambda Hector's men wound the sons of the Greeks. In My the Achaeans win by the ruse of the horses. In Nu Patroclus meets and gives victory to the Greeks. In Xi Hector kills Patroclus and Achilles in revenge. In Omicron Zeus is engaged with Poseidon and Hera. In Pi the death of Hector kills Hector Patroclus. In Rho the Greeks and Trojans are engaged round the corpse. In Sigma Iphigenia brings arms to Achilles from Hephaestus. In Tau divine Achilles leaves off his wrath and dashes forth. In Ypsilon there is strife among the gods but it brings victory to the Greeks. In Phi Achilles wounds the Trojans at the river by his might. In Chi Achilles slays Hector after chasing him three round the wall. In Psi Achilles celebrates the games he gives the Greeks. In Omega Achilles accepts presents and gives up to Priam his own body.

## 386.—ΑΔΗΛΟΝ

Ἄ Κύπρις πρῶτα γυμνὰν σ' ἐβόασεν ἰδοῦσα·  
 "Φεῖ, φεῦ, πῶς σταγόνων ἔκτοθεν Οὐρανίων,  
 ζαλώσας ὠδῖνα Θαλάσσης, ο θρασυς ἄλλαν  
 Νεῖλος ἀπὸ γλυκερῶν Κύπριν ἀνῆκε βυθῶν,"

387.—ΑΔΡΙΑΝΟΥ ΚΑΙΣΑΡΟΣ, ΟΙ ΔΕ ΓΕΡΜΑ-  
ΝΙΚΟΥ

"Ἔκτορ, Ἀρήϊον αἶμα, κατὰ χθονὸς εἴ ποιν ἀκούεις,  
 χαῖρε, καὶ ἄμπνευσον βαιοὶ ὑπὲρ πατρίδος  
 Ἴλιον οἰκεῖται κλεινὴ πόλις, ἄνδρας ἔχουσα  
 σοὶ μὲν ἰφαιροτέρους, ἀλλ' ἔτ' ἀρηιφίλους·  
 Μυρμιδόνες δ' ἀπόλονται· παρίστασο, καὶ λέγ'  
 Ἀχιλλεῖ  
 Θεσσαλίην κείσθαι πᾶσαν ὑπ' Αἰνεάδαις

5

## 388, 389

Πρὸς ταῦτα ὑπέγραψε στρατιώτης· φασὶ δὲ Τραιανοῦ εἶναι.  
 Θάρσυνοι· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον.  
 Εἴτα τοῖ Βασιλέως ἐπαινέσαντος, καὶ γράψαντος "Ἀήλωσάν  
 μοι τίς εἴ;" ἀντέγραφεν·

Εἰμὶ μὲν εὐθώρηκος Ἐυναλίου πολεμιστῆς·  
 εἰμὶ δὲ καὶ θεράπων Ἐλικωνίου Ἀπόλλωνος,  
 αὐτοῖς ἐν πρωτοῖσι λελεγεμένους ἀσπιδιώταις.

## 390.—ΜΕΝΕΚΡΑΤΟΥΣ ΣΜΥΡΝΑΙΟΥ

Παισὶν ἐπὶ προτέροις ἤδη τρίτον ἐν περὶ μήτηρ  
 θεῖσα, καὶ ἀπλήστῳ δαίμονι μεμφομένη,

<sup>1</sup> For the birth of Aphrodite from the blood of Uranus see Hesiod, *Theog.* 188 ff.

## THE DECLAMATORY EPIGRAMS

### 386. ANONYMOUS

CYPRIS, of late, on seeing thee naked, exclaimed  
"Oh! Oh! look how impudent Nile, envying the  
sea's parentage, has, without the blood of Uranus,<sup>1</sup>  
sent up another Cypris from his sweet depths."

### 387.—THE EMPEROR HADRIAN, OR, AS OTHERS STATE, GERMANICUS

HECTOR of the race of Ares, if thou hearest where'er  
thou art under ground, hail and stay a little thy  
sighs for thy country Ilium is haunted, and is a  
famous city containing men inferior to thee, but still  
lovers of war, while the Myrmidons have perished.  
Stand by his side and tell Achilles that all Thessaly  
is subject to the sons of Aeneas.\*

### 388, 389

*Under the above a soldier (some say Trajan) wrote*  
"They are bold, for they look not on the face of my  
helmet."<sup>2</sup> *When the Emperor praised this and wrote*  
"Reveal who you are," *he replied* I am a soldier  
of cuirassed Mars and also a servant of Heliconian  
Apollo, chosen among the first men-at-arms.

### 390.—MENEKRATES OF SMYRNA

A MOTHER who had laid on the pyre her third  
child after losing the others too, reviling insatiate

\* Troy was restored by Julius and Augustus.

<sup>2</sup> *H.* xvi. 70. Achilles is the speaker.

## GREEK ANTHOLOGY

τέτρατον ἄλγος ἔτικτε, καὶ οὐκ ἀνέμεινεν ἀδῆλους  
ἐλπίδας, ἐν δὲ πυρὶ ζῶν ἐθήκε βρεφος,  
"Οὐ θρέψω" λέξασα· "τί γὰρ πλέον, "Αἰδι μαστοὶ δ  
κάμνετε· κερδήσω πένθος ἄμοχθατερον."

### 391.—ΔΙΟΤΙΜΟΤ

Τὰν ἦβαν ἐς ἅεθλα πύλας ἤσκησε κραταιᾶς  
ἅδε Ποσειδῶνος καὶ Διὸς ἁ γερεα.  
κεῖται δέ σφιν ἀγῶν οὐ χάλκεος ἀμφὶ λέβητος,  
ἀλλ' ὅστις ζῶν οἴσεται ἢ θάνατον.  
'Ανταίου τὸ πτώμα· πρέπει δ' Ἡρακλέα νικᾶν  
τὸν Διός. Ἀργείων ἅ πάλα, οὐ Λιβύων

### 392.—ΑΔΗΛΟΝ

Εἴ τις ἀπάγξασθαι μὲν ἀκνέι, θανάτου δ' ἐπιθυμεῖ,  
ἐξ Ἱερᾶς Πόλεως ψυχρὸν ὕδωρ πιέτω.

### 393.—ΠΑΛΛΑΔΑ

Οὐδείς καὶ καθαρὸς καὶ μέλιχος ἤλυθεν ἄρχων  
ἐν γὰρ ἐνὸς δοκέει δόγματος ἀντίπαλον  
τὸ γλυκὺ τοῦ κλέπτοντος, ὑπερφιάλου δὲ τὸ ἀγνόν.  
ὄργανα τῆς ἀρχῆς ταῦτα δύο ἐστὶ πάθη.

### 394.—ΤΟΥ ΑΥΤΟΥ

Χρυσέ, πάτερ καλάκων, ὀδύνης καὶ φροντίδος νιέ,  
καὶ τὸ ἔχειν σε, φόβος· καὶ μὴ ἔχειν σ', ὀδύνη.

### 395.—ΤΟΥ ΑΥΤΟΥ

"Ὡς οὐδὲν γλύκιον ἢς πατρίδος," εἶπεν Ὀδυσσεύς·  
ἐν γὰρ τοῖς Κερκῆς ἔκχυντον οὐκ ἔφαγεν,

## THE DECLAMATORY EPIGRAMS

Death, on giving birth to a fourth sorrow would not wait, nourishing uncertain hope, but threw the child alive in the fire. "I will not rear it," she said. "What profits it? My paps, ye toil for Hades. I shall gain mourning with less trouble"

### 391.—DIOTIMUS

THIS son of Poseidon and the son of Zeus trained their youthful limbs for stubborn wrestling bouts. The contest is no brazen one for a cadron, but for which shall gain death or life. Antaeus has got the fall, and it was fit that Heracles, the son of Zeus, should win. Wrestling is Argive, not Libyan.<sup>1</sup>

### 392. — ANONYMOUS

If anyone is afraid of hanging himself, but wants to die, let him drink cold water from Hierapolis.

### 393.—PALLADAS

No magistrate ever came here who was both clean-handed and mild, for the one principle seems antagonistic to the other. Mildness is a virtue of the thief, and purity a virtue of the proud. These qualities are the two instruments of government.

### 394.—BY THE SAME

GOLD father of flatterers, son of pain and care, it is fear to have thee and pain not to have thee.

### 395.—BY THE SAME

ODYSSEUS said "nothing is sweeter than a man's fatherland,"<sup>2</sup> for in Carce's Isle he never ate cheese-

<sup>1</sup> Antaeus was Libyan.

<sup>2</sup> *Odysseus* i. 34.

οὐ μόνον εἰ καὶ καπνὸν ἀποθρόσκοντ' ἐνόησεν,  
εἶπεν ἂν οἰμῶζειν καὶ δέκα Πηνελόπειαις

396.—ΠΑΤΑΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Ὅρθριος εὐπλέκτοις λίνου νεφοειδέϊ κάλπῃ  
ἔμπεσε σὺν κίχλῃ κάσσυφος ἡδυβοῶς.  
καὶ τὰν μὲν παναφυκτος ἔλε βρόχος ὠκὺ δ' ἀπέπτα  
ἐξ ὄρνιθοπέδας ῥόδος ἐρημοφίλας.  
ἣ τάχα που τριμάκαιρα φιλαγρέτις ὄρνιν αἰοῖδον 5  
Ἄρτεμις εὐμόλπῃ λῦσεν ἀνακτι λύρης.

397.—ΠΑΛΛΑΔΑ

Φεύγε Λάκῳ ποτὲ δῆριν· ὑπαντιάσασα δὲ μήτηρ  
εἶπε, κατὰ στέρσων ἄορ ἀνασχομένη  
“Ζῶν μιν σέο μητρὶ διαμπερὲς αἰσχος ἀνάπτεις,  
καὶ κρατερῆς Σπάρτης πυτρία θεσμὰ λύεις  
ἣν δὲ θίγῃς παλαμῆσιν ἐμαῖς, μήτηρ μιν ἀκούσω 5  
δύσμορος, ἀλλ' ἐν ἐμῇ πατρίδι σωζομένη.”

398.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΑΤΩΝ  
ΑΙΓΥΠΤΙΟΥ

Ὅλκας ἔδωρ προφυγούσα πολυφλοίσβοιο θαλάσσης  
ἐν χθονὸς ἀγκοῖναις ὤλετο μητρίσιν.  
ἰσταμένην γὰρ πυρσὸς ἐπέφλεγε· καιομένη δὲ  
δυσμενέων ὑδάτων συμμαχίην ἐκάλει.

399.—ΑΔΗΛΟΝ

Ἦέλιον νίκησε τοὺς νόους ἡδὺ φαείνων,  
αἶν ἀπαστράπτων βροτοφεγγέα πάνσοφον αἴγλην,  
ἡδυφαῆ, χαρίεσσαν, ἀπαστράπτουσαν ἀλύπως.

## THE DECLAMATORY EPIGRAMS

cake. If he had seen even the smoke curling up from that, he would have sent ten Penelopes to the deuce.

### 396 — PAULUS SILENTIARIUS

(*cp. No. 343*)

ONE morning a sweet-voiced blackbird, together with a field-fare, fell into the cloud-like bag of the well-knit net. The field-fare was caught in the noose from which there is no escape, but the songster of the wilderness flew swiftly away from the trap. It would seem that blessed Artemis, the huntress, released the singing-bird for the sake of the sweet-voiced lord of the lyre.

### 397 — PALLADAS

A SPARTAN once was flying from the battle, and his mother, uplifting a sword to smite his breast, exclaimed "If thou livest, thou dost fix on thy mother eternal disgrace, and dost violate the inherited laws of mighty Sparta. But if thou dost perish by my hand, they will call me an unlucky mother, but saved from disgrace together with my country."

### 398 — JULIAN, PREFECT OF EGYPT

A FIRE that had escaped the waters of the boisterous sea, perished in the arms of its mother the earth. For fire consumed it where it lay motionless, and as it burnt it called for the aid of its foe the water.

### 399.—ANONYMOUS

THY mind, by its sweet light, conquered the sun, ever flashing forth soft brilliance of wisdom to illuminate mortals, a pleasant and painless splendour

<sup>1</sup> *cp. Odys. i. 58.*

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## 400.—ΠΑΛΛΑΔΑ

Ὅταν βλέπω σε, προσκυνῶ, καὶ τοὺς λόγους,  
τῆς παρθένου τὸν οἶκον ἀστρῶν βλέπων  
εἰς οὐρανὸν γὰρ ἐστὶ σοῦ τὰ πρῶγματα,  
Ἑπατία σεμνή, τῶν λόγων εὐμορφία,  
ἄχραντον ἄστρον τῆς σοφῆς παιδεύσεως.

5

## 401.—ΤΟΥ ΑΥΤΟΥ

Ἡ φύσις ἐξεῦρεν, φιλῆς θεσμον ἀγαπῶσα,  
τῶν ἀποδημούντων ὄργανα συντυχίης,  
τὸν κάλαμον, χάρτην, τὸ μέλαν, τὰ χαρίσματα χειρός,  
σύμβολα τῆς ψυχῆς τηλόθεν ἀχυνμένης.

## 402.—ΑΔΗΛΟΝ

Τῷ ναοῖς βρίθοντι πόση σπάνις ἔπλετο τύμβου,

## 403.—ΜΑΚΚΙΟΥ

Αὐτὸς ἀναξ ἔμβαινε βοῶ πηδήματι, ληνοῖ  
λακτιστῆς, ἔργου δ' ἡγέο νυκτερίου,  
λεύκωσαι πόδα γαῖρον, ἐπίρρωσαι δὲ χορείην  
λάτρην, ὑπὲρ κούφων ζωσάμενος γονάτων  
εὐγλωσσον δ' ὀχέτετε κενούς, μάκαρ, ἐς πιθεῶνας  
οἶνον ἐπὶ ψαιστοῖς καὶ λασίῃ χιμάρῳ.

6

## 404.—ΑΝΤΙΦΙΛΟΥ

\* Ἀ καλὸν αὐτοπόνητον ἐν αἰθέρι ρεῦμα μελισσῶν,  
κάπλαστοι χειρῶν αὐτοπαγεῖς θαλάμαι,

## THE DECLAMATORY EPIGRAMS

### 400.—PALLADAS

REVERED Hypatia,<sup>1</sup> ornament of learning, standless star of wise teaching, when I see thee and thy discourse I worship thee, looking on the starry house of the Virgin, for thy business is in heaven.

### 401.—BY THE SAME

NATURE, loving the duties of friendship, invented instruments by which absent friends can converse, pens, paper, ink, handwriting, tokens of the heart that mourns afar off.

### 402. —ANONYMOUS

*On Pompey the Great*

IN what sore need of a tomb stood he who possessed abundant temples!

### 403.—MACCIUS

*To Dionysus*

ENTER the vat thyself, my lord, and tread leaping swiftly; lend the labour of the night. Make naked thy proud feet, and give strength to the dance thy servant, girt up above thy active knees, and guide, O blessed one, the sweet-voiced wine into the empty casks. So shalt thou receive cakes and a shaggy goat.

### 404.—ANTIPHILUS

As lovely is the liquor of the bees, self-wrought in the ether, and the cells self-moulded and not

<sup>1</sup> The celebrated heroine of Kingsley's novel *Palladas* compares her to the constellation Virgo.

## GREEK ANTHOLOGY

πρωϊκιος ἀνθρώπων βίῳτῳ χάρις, οὐχὶ μακέλλας,  
 οὐ βοός, οὐ γαμψῶν δευομένα δρεπάνων,  
 γαυλοῦ δὲ σμικροῖο, τόθι γλυκὺ νᾶμα μέλισσα  
 πηγάζει σκήνευς δαψιλὲς ἐξ ὀλίγου.  
 χαίροιτ' εὐαγέες, καὶ ἐν αὐθοσι ποιμαίνεσθε,  
 αἰθερίου πτηναὶ νέκταρος ἐργάτιδες

5

### 405.—ΔΙΟΔΩΡΟΥ

Ἄδρησταιμὲ σε δῖα, καὶ ἰχναίῃ σε φυλάσσοι  
 παρθένος, ἥ πολλοὺς ψευσαμένη, Νέμεσις.  
 δεῖδια σὸν τε φυῆς ἐρατὸν τύπον, ἥδὲ σά, κοῦρε,  
 δήνεα, θεσπεσίης καὶ μένος ἡγορέης,  
 καὶ σοφίην, καὶ μῆτιν ἐπίφρονα. τοιάδε τέκνα,  
 Δροῦσε, πέλειν μακάρων πευθόμεθ' ἀθανάτων.

5

### 406. ΑΝΤΙΓΟΝΟΥ ΚΑΡΤΣΤΙΟΥ

Ἀργηρέῃ κρηνὶς με, τὸν οὐκέτι μακρὰ βοῶντα  
 βύτραχον, οἰμηραῖς ἔσχεν ὑπὸ σταγόσιν  
 κεῖμαι δ' ἐν Νύμφαις, κείναις φίλος, οὐδὲ Λυαίῳ  
 ἐχθρός, ἢτ' ἀμφοτέρων λουόμενος σταγόσιν.  
 ὀψέ ποτ' εἰς Διόνυσον ἐκώμασα. φεῦ τίνες ὕδωρ  
 πίνουσιν, μανίην σωφρονα μαινομενοι.

6

### 407.—ΑΝΤΙΠΑΤΡΟΥ [ΣΙΔΩΝΙΟΥ]

Δμῶιον Ἴπποκράτεις ἔθανε βρέφος, ἐς πλατὺ πόντον  
 χεῖλος γεϊτασύνης ἐρπύσαν ἐκ καλύβης,

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<sup>1</sup> Probably Drusus the son of Germanicus and brother of Nero.

## THE DECLAMATORY EPIGRAMS

with hands, a gift unrequited to the life of men,  
needing no mattock, or oxen, or crooked sickle, but  
only a little vessel into which the bee pours forth  
the sweet stream in abundance from its tiny body  
Hail ye pure creatures, pasture on the flowers, ye  
winged makers of ethereal nectar

### 405.—DIODORUS

MAY holy Adrasteia preserve thee, and Nemesis,  
the maiden who treadeth in our track, she who has  
cheated many I fear for thy body's lovely form, O  
youth, for thy mental gifts and the strength of thy  
divine courage, for thy learning and thy prudent  
counsel. Such we are told, Drusus,<sup>1</sup> are the children  
of the blessed immortals.

### 406.—ANTIGONUS OF CARYSTUS

*On a figure of a Frog placed in a Caster*

I AM a frog, now no longer croaking continually,  
placed under the shower of wine from the silver  
spout.<sup>2</sup> I lie in the water, whose friend I am, but  
no enemy to Bacchus, and I am washed by the drops  
of both. Too late in life I went revelling to  
Dionysus. Alas for those who drink water they  
are mad but with a temperate madness!<sup>3</sup>

### 407.—ANTIPATER OF THESSALONICA

THE slave-child of Hippocrates, having crept from  
the neighbouring cottage to the broad edge of the

<sup>1</sup> The spout of the silver vessel from which the wine was poured.

<sup>2</sup> Antigonus suggests that he, too, like the frog, had learnt wisdom and become a better poet since he had become a wine-drinker.

## GREEK ANTHOLOGY

πλείον ἐπεὶ μαζῶν ἔπιεν ποτόν. ἔρρε θάλασσα,  
ἥ βρέφος ὡς μήτηρ ψευσαο δεξαμένη.

### 408.—ΑΝΤΙΠΑΤΡΟΣ

Εἶθε με παντοίοισιν ἔτι πλάζεσθαι αἰήταις  
ἢ Λητοῖ στήναι μαῖαν ἄλωσμένην  
οὐκ ἂν χητοςύνην τοσον ἔστενον. οἱ ἐμὲ δειλὴν,  
δοσσαις Ἑλλήνων νηυσὶ παραπλέομαι.  
Δῆλος ἐριμαίη, τὸ πάλαι σέβας. ὄψέ πη Ἥρη 6  
Λητοῦς, ἄλλ' οἰκτρὴν τήνδ' ἐπέθηκε δίκην.

### 409.—ΑΝΤΙΦΑΝΟΣ

Εἴ τινα μὴ τέρπει λωτοῦ ἡχέλυς,<sup>1</sup> ἢ γλυκὺς ἦχος  
ψαλμῶν, ἢ τριγέρων νεκτάρεος Βρόμιος,  
ἢ πεῦκαι, κῶμοι,<sup>2</sup> στεφανοί, μύρα, λιτὰ δὲ δευπνῶν  
λαθροπόδας τρωκταὶς χερσὶ τίθησι τόκους,  
οὗτος ἐμοὶ τέθηκε ἥπερ μνηστὴν δὲ παρέρπω 8  
νεκρόν, ἐς ἄλλοτριους φειδόμενον φάρυγας.

### 410.—ΤΟΥΤΑΛΙΟΥ ΣΑΒΙΝΟΥ

Σμίνθος, ὁ παντοίης δαιτὸς λίχνος, οὐδὲ μνώγρης  
δειλός, ο κακὸν θανάτου κέρδεα ληξόμενος,  
νευρολάλον Φοῖβον χορδὴν θρίσεν· ἢ δ' ἐπὶ πῆχυν  
ἐλκομένη θηρὸς λαιμὸν ἀπεβρόχισεν.  
τόξων εὐστοχίην θαυμάζομεν· ὃς δὲ κατ' ἐχθρῶν 5  
ἤδη καὶ κιθάρην εὐστοχοῦ ὄπλον ἔχει.

<sup>1</sup> μέλας Reiske, and I repeat so.

<sup>2</sup> So Tour: κῶμοι MS.

## THE DECLAMATORY EPIGRAMS

sea, died of drinking more than it had drunk at the breast. Out on thee, Sea, who didst receive the baby as a mother, and didst deceive it !

### 408.—BY THE SAME

Would I had continued to stray at the will of all the winds that blow, rather than be fixed firm to help wandering Leto in her labour, I should never have had to lament such solitude. Alas, poor me, how many Greek ships now sail past deserted Delos, once so revered. Hera has taken this late but terrible vengeance on Leto.<sup>1</sup>

### 409.—ANTIPHANES

Is there be one who does not take delight in the strains of the flute and the sweet sound of harp-playing, or in nectareous wine, oldest of the old, or in torches, revels, garlands, and scent, but who takes a frugal supper and stores up with greedy hands the fruits of stealthy-footed usury, to me he is dead, and I pass by the corpse, who hoards for the weasands of others.

### 410.—TULLIUS SABINUS

A mouse once, lickerish of every kind of food and not even shy of the mouse-trap, but one who won booty even from death, gnawed through Phoebus' melodious lyre-string. The strained chord springing up to the bridge of the lyre, throttled the mouse. We wonder at the bow's good aim, but Phoebus uses his lyre, too, as a weapon wherewith to aim well at his enemies.

<sup>1</sup> Delos remained desert after its destruction by Mithridates' admirals. See No. 100, a reply to this epigram.

## 411.—ΜΑΙΚΙΟΤ

Ἦλλακτ' ἐξαπίνης Κορινθίως, οὐδ' ἐτι λιτῷ  
 τερπεται ἡμετέρῳ μουσοχαρεῖ βιότη  
 κουφικ δ' αἰωρεῖται ἀπ' ἐλπίδος οὐκέτι δ' ἡμεῖς  
 οἱ πικρὸς, ἀλλ' ἔτερη ἐλπίδος ἐκπεριμαται  
 εἴκωμεν, ψυχί· πεπαλαισμεθα, μῆδ' αἰβιζου  
 εἰς ἰδυφοῦ τεχνῆς κειμεθ' ὑπ' ἡργυρεῆς

## 412 ΦΙΛΟΔΗΜΟΤ

Ἦδῃ καὶ ῥυδὸν ἐστὶ, καὶ ἰκμῶν ἐριβινθος,  
 καὶ καίλοι κριμβῆς, Σωσυλε, πρωτοτομον  
 καὶ μαινῇ ἔζαλαγευσά, καὶ κριτπαγῆς ἄλιτυρος,  
 καὶ θριδακων οὐλων κροφυῆ πεταλα  
 ἡμεῖς δ' οὐτ' ἀκτῆς ἐπ.βαίνομεν, οἷτ' ἐν ἀπόψει  
 γινόμεθ', ὥς αἰε, Σωσυλε, το προτερον,  
 καὶ μιν Ἀντιγευῆς καὶ Βεκχίος ἐχθρὸς ἐπαιζον  
 νυν δ' αὐτοὺς θιψαι σημερον ἐκφερομεν.

## 413 —ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Ἦ τερειβινθῶδης ὀλιγαμπελος οἷά τε βαίῃ  
 νησις, ἀλλ' ομαλῇ πασσα καὶ ἀστνφέλος  
 αἰ δ' ἀγχοῦ, μεγάλαι τε καὶ ευρέες, ἀλλ' ἐπὶ πονλν  
 τρηχίαι· μεγεθει τοῦτο περισσοτεραι  
 κερκοῖς, οὐ σταδίοισιν ἐρίζομεν· οὐδε γὰρ αὐλαξ  
 Λογυπτου Λιβυῆς ψαμμου ἐπιστριφεταί.

## 414.—ΓΕΜΙΝΟΤ

Ἦ παλίοιρος ἐγω, τρηχι ξύλον. οὐρος ἐν ἱρεῖ  
 τίς μ' ἄφορον λῆξει, τὴν φοριμῶν φυλακά,

## THE DECLAMATORY EPIGRAMS

### 411.—MAECIUS

CORNELIUS is changed all of a sudden, and is no longer pleased with our simple literary life, but depends on light hope. We are not the same as before to him, but the hope on which he hangs is another. Let us give in, my heart, we are thrown; seek not to resist, it is a silver fall<sup>1</sup> that has laid us on the ground.

### 412.—PHILODEMUS

It is already the season of the rose, Sosylus, and of ripe chick-peas, and the first cut endives, and smelts, and fresh salted cheese, and the tender leaves of curly lettuces. But we do not go up to the pleasure or sit on the beverdere, Sosylus, as we used. Yet Antigones and Baccamus were sporting out yesterday, and to-day we carry them to their graves.

### 413. ANTIPHILUS OF BYZANTIUM

THE terebinth island<sup>2</sup> has few vineyards, being small, but is all flat and not rugged. The islands near it are large and broad, but for the most part rough, and superior in this only, their size. We compete for crops, not for furlongs, just as the corn fields of Egypt take no count of the sands of Libya.

### 414.—GEMINUS

I AM the rhamnus, a thorny shrub used as a fence. Who shall say I am unproductive when I protect the fruitful crops?

<sup>2</sup> One of the small islands of the Prinkipo group in the sea of Marmara.

# GREEK ANTHOLOGY

## 415.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Ἦμην καὶ προπάρειθε συνέμπορος ἀνέρι κέρδους,  
 ἥνικα δημοτέρην Κύπριν ἐναυτολόγει  
 κείθεν καὶ συνέπηξεν ἐμὴν τρόπον, ὄφρα με λεύσσει  
 Κύπρις, τὴν ἀπὸ γῆς εἰν ἀλλ' ῥεμβομένην.  
 ἔστιν εταίρειος μὲν ἐμοὶ στόλος, εἰσὶ δὲ λεπτὰ  
 κίρπασα, καὶ λεπτοὶ φύκος ὑπερ' στανίδων.  
 ναυτίλοι, ἀλλ' ἄγε πάντες ἐμῆς ἐπιβαίνετε πρίμνης  
 θαρραλέως· πολλοὺς οἶδα φέρειν ἐρέτας.

## 416.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἡ ναῦς ἀπ' ἔργων Κύπριδος γομφουμένη,  
 πρὸς τὸν γεναρχὴν πόντον ἤλυθον θεοῦ  
 ἀνὴρ γὰρ ὦρθε μ' ἔμπορος τεκτῆνατο,  
 καλέσας Ἑταίρην· εἰμι γὰρ πάσιν φίλη.  
 ἐμβαίνει θαρρῶν· μισθὸν οὐκ αἰτῶ βαρύν.  
 ἐλθόντα δέχομαι πάντα· βαστάζω ξένον  
 ἀστὸν τ'· ἐπὶ γαίης κῆν βυθῷ μ' ἐρέσσετε.

## 417.—ΑΝΤΙΠΑΤΡΟΤ

Θηρευτὴν Λάμπωνα Μίδου κύνα διψα κατέκτα,  
 καίπερ ὑπερ' ψυχῆς πολλὰ πονησάμενον.  
 ποσσὶ γὰρ ὤρυσσεν νοτεροῦ πέδον, ἀλλὰ τὸ νωθεῖς  
 πίδακος ἐκ τυφλῆς οὐκ ἐτάχυνεν ὕδωρ.  
 πίπτε δ' ἀπαυδήσας· ἡ δ' ἔβλυσεν. ἡ ἄρα, Νυμφαί, δ  
 Λάμπωνι κταμένων μῆνιν ἔθεσθ' ἐλάφων.

<sup>1</sup> The word also means seaweed.

## THE DECLAMATORY EPIGRAMS

### 415.—ANTIPHILUS OF BYZANTIUM

*On a Ship built from the Profits of a Brothel*

I WAS formerly, too, my master's partner in his lucrative trade, when the crew he collected consisted of public votaries of Cypris. From those profits he built my keel that Cypris might see me, a product of the land, tossing on the sea. My rig befits a lady of pleasure, I wear dainty white linen, and on my timbers lies a delicate dye.<sup>1</sup> Come, sailors, confidently mount on my stern. I can take any number of oarsmen.<sup>2</sup>

### 416.—PHILIPPUS OF THESSALONICA

*On the Same*

I AM a ship built from the business of Cypris, and betake me to the sea that gave birth to that goddess; for the man who made me was a merchant of beauty, and christened me Courtesan, for I am friendly to all. Board me confidently, I don't demand a heavy fare, I receive all comers. I carry both natives and foreigners, you can row me either on land or in the sea.

### 417.—ANTIPATER OF THESSALONICA

LAMPO, Midas' hound, died of thirst, though he toiled hard for his life. For with his paws he dug into the damp earth, but the lazy water would not hasten to gush from the hidden source. He fell exhausted, and then the spring burst forth. Is it, Nymphs, that ye were wrath with Lampo for all the deer he had killed?

<sup>1</sup> In this and the next epigram some of the phrases are equivocal, with an obscene oyo-meaning.

# GREEK ANTHOLOGY

## 418.—ΤΟΥ ΑΥΤΟΥ

Τσχετε χεῖρα μυλαῖον, ἄλεκτρίδες· εὐδετα μακρά,  
 κῆν δρθρον προλέγη γῆρικ ἀλεκτρουικων  
 Δῶ γάρ Νιμφαῖσι χερῶν ἱπετειλατο μόχθους·  
 αἱ δέ κατ' ἀκροτάτην ἀλλομεναι τροχίην,  
 ἄξονα δινεύουσιν· ὁ δ' ἀκτινεσσιν ἐλικταῖς  
 στρωφᾷ Νισυρίων κοῖλα βιρη μυλικων.  
 γευόμεθ' ἀρχαίου βιοτου πάλιν, εἰ δίχα μόχθου  
 δαινυσθαι Δηοὺς ἔργα διδασκομεθα.

J. A. Poul, *Greek Love Songs and Epigrams*, ii. p. 55.

## 419.—ΚΡΙΝΑΓΟΡΟΤ

Κῆν μυχὸν Ἑρκυναῖον, ἥ ἐς πύματον Σολοεῖντα  
 ἔλθῃ καὶ Λιβυκῶν κρύσπειδον Ἑσπεριδων  
 Καῖσαρ οὐ πούλυσεβαστος, ἅμα κλεος εἰσιν ἐκείνῳ  
 πάντῃ. Πυρήνης ὕδατα μαρτύρια  
 οἷσι γὰρ οὐδέ περὶ ξύδρυτομοι ἀπεφαιδρύναντο,  
 λουτρὰ καὶ ἠπερῶν ἔσεται ἀμφοτέρων.

## 420.—ΑΝΤΙΠΑΤΡΟΤ

Μὴ κλαίων τὸν Ἑρωτα δοκεῖ, Τηλέμβροτε, πείσειν,  
 μηδ' ὀλίγῃ παύσειν ὕδατι πῦρ ἀτενές.  
 χρυσος Ἑρωτος αἰεὶ παιώνιος· ἐσβεσθῇ δὲ  
 οὐδέ τοτ' ἐν πολλῷ τικτομενος πελάγει.

## 431.—ΑΝΤΙΠΑΤΡΟΤ ΜΑΚΕΔΟΝΟΣ

Νῆσοι ἐρημαῖαι, τρίφεα χθονός, ἅς κελαδεινὸς  
 ζωστήρ Αὔγαίου κίματος ἐντος ἔχει,

<sup>1</sup> The Herosian forest was in Germany. Cape Soloeis on the west coast of Morocco

## THE DECLAMATORY EPIGRAMS

418.—BY THE SAME

*On a Water-mill*

CEASE from grinding, ye women who toil at the mill, sleep late, even if the crowing cocks announce the dawn. For Demeter has ordered the Nymphs to perform the work of your hands, and they, leaping down on the top of the wheel, turn its axle which, with its revolving spokes, turns the heavy concave Nisyrian mill-stones. We taste again the joys of the primitive life, learning to feast on the products of Demeter without labour.

419.—CRINAGORAS

With most august Caesar, even if he go to the depths of the Hercynian forest or to extreme Soloeis<sup>1</sup> and the western edge of Libya, goeth everywhere glory. The waters of the Pyrenees<sup>2</sup> testify it. They in which not even the neighbouring wood-cutters washed, shall now be baths for two continents.

420. ANTIPATER OF THESSALONICA

THINK not, Telemachus, to persuade love by tears, or with a little water to put out so stubborn a fire. Gold is ever the medicine of love, and not even then when he was born on the deep sea<sup>3</sup> was he quenched.

421.—BY THE SAME

*On the Cyclades*

YE desert islands, crumbs of land, which the sunning rincture of the Aegean wave confines, ye have

<sup>1</sup> Probably Dax (Aquae Augustae).

<sup>2</sup> Love is assumed to have been born from the sea like his mother.

Σίφνον ἐμιμήσασθε καὶ αὐχμηρὴν Φολέγανδρον,  
 τλήμονες, ἀρχαίην δ' ὠλέσατ' ἀγλαίην.  
 ἢ ῥ' ὑμᾶς ἐδίδαξεν ἓνα τρόπον ἢ ποτε λευκὴ  
 Δήλος, ἐρημαίου δαίμονος ἀρξαμένη.

5

## 422.—ΑΠΟΛΛΩΝΙΔΟΥ

“Πρὸς παίδων” εἶπεν “γυνάξομαι, ἣν με θανοῦσαν  
 στείλης, μὴ σπεῖσαι δεύτερα φίλτρα γάμου.”  
 εἶπεν· ὁ δ' εἰς ἑτέραν ἐσπούδασεν. ἀλλὰ Φίλινα  
 Διογένην λήθης τίσατο καὶ φθιμένη  
 νυκτὶ γὰρ ἐν πρώτῃ θάλαμον σχίσσε μῆνις ἄφυκτος, 5  
 ὥς μὴ λέκτρον ἰδεῖν δεύτερον ἤελιον.

## 423.—ΒΙΑΝΟΡΟΣ

Σάρδιες αἱ τὸ παλαι Γύγου πόλις, αἷ τ' Ἀλνάττου  
 Σάρδιες, αἱ βασιλεῖ Περσὶς ἐν Ἀσμιδι,  
 αἷ χρυσῷ τὸ παλαιὸν ἐπλυνθώσασθε μέλαθρον,  
 ὄλβον Πακτωλοῦ ρευματι δεξαμένοι·  
 νῦν δὴ ὄλβι δύστηνοι ἐς ἐν κακὸν ἄρπασθεῖσαι, 5  
 ἐς βυθὸν ἐξ ἄχανοῦς χάσματος ἤριπετε,  
 Βοῦρα καὶ εἰς Ἑλίκην<sup>1</sup> κεκλυσμένοι· αἱ δ' ἐνὶ χέρσῳ  
 Σαρδιες ἐμβυθίαις εἰς ἐν ἔκεισθε τέλους.

5

## 424.—ΔΟΥΤΡΙΔΟΣ ΕΛΛΙΤΟΥ

Ἡέραι νεφέλαι, πόθεν ὕδατα πικρὰ ποῦσαι  
 νυκτὶ σὺν ἁστεμφεῖ πάντα κατεκλύσατε,  
 οὐ Λιβύης, Ἐφέσον δὲ τὰ μυρία κεῖνα ταλαίνης  
 αὐλῖα καὶ μακάρων ἐξ ἑτέων κτεανα,

<sup>1</sup> καὶ ἴσ' Ἑλίκη Boissoudade, which I render.

## THE DECLAMATORY EPIGRAMS

followed the example of Siphous and squalid Pholegandrus poor islands, and lost your ancient splendour Delos, of a truth, once so brilliant, has taught you her ways, Delos who first of you all was condemned to solitude.

### 422.—APOLLONIDES

"By our children," she said, "I implore thee, if thou lovest me out dead, enter not a second time into the loving bond of wedlock. She spoke, but he hastened to take another wife. Yet Phrynia, even dead, punished Diogenes for forgetting her. For on the first night the wrath from which there is no escape laid their chamber in ruins, so that the sun never shone on his second marriage.

### 423.—BIANOR

SARDIS, once the city of Gyges and Alyattes. Sardis, who wast for the great king a second Perna in Anatolia, thou who didst build thee of old time a hall of golden bricks, winning wealth from the stream of Pactolus, now, ill-fated city, enveloped all of thee in one disaster, thou hast fallen headlong into the depths, swallowed by the fathomless cavern.<sup>1</sup> Burn and Hehee<sup>2</sup> too were engulfed by the sea, but thou, Sardis, the inland city, hast met with the same end as these which rest in the deep.

### 424.—DURIS OF ELAEA

CLOUDS of the heavens, whence drunk ye bitter waters, and in league with unbroken night deigned all? This is not Lioya, these countless dwellings and the wealth of many prosperous years, but unhappy

<sup>1</sup> Cp. No. 408.    <sup>2</sup> For the earthquake see Tac. *Ann.* ii. 47.

<sup>3</sup> Cities on the coast of Achaia.

ποῦ δὲ σωτῆρες τότε δαίμονες ἔτραπον ὄμμα,  
αἰαὶ τὴν Ἰάδων πολλὸν ἰοιδότατ' ἦν.  
κεῖνα δὲ κύμασι πάντα κυλινδομένοισιν ὁμοῖα  
εἰς ἅλα συν ποταμοῖς ἔδραμε πεπταμένοις.

## 425.—ΙΩΑΝΝΟΤ ΤΟΥ ΒΑΡΒΟΥΚΑΛΛΟΥ

"Ἄδ' ἐγὼ ἂν τλάμων ἄπολις πόλις, ἄμμιγα νεκροῖς  
ἐνναέταις κείμει, ἂν, παναποτμότατα.  
"Ἰφαιστός μ' ἐδουμάσσε μετὰ κλονον Ἰαννοσιγαίου.  
φεῦ, ἀπὸ τοσσατίου κίλλεος εἰμὶ κονίς.  
Ἰλλὰ παραστειχόντες ἐμὴν στοναχήσατε μοῖραν  
σπείσατε Βηρυτῷ δακρυ καταφθιμένα.

## 426.—ΤΟΥ ΑΥΤΟΥ

Ποῦ τελέθει Κύπρις πολιοχός, ὅφρα νοήσῃ  
ἔνδιον εἰδωλὼν τὴν πρὶν ἔδος Χαρῖτων.  
τύμβος ἀταρχυτῶν μεροπῶν πόλις, ἧς ὑπὸ τέφρῃν  
αἱ Περὸς πολλὰι κείμεθα χιλιάδες.  
γράψαθ' ἐνὸς καθυπερθε λίθου, φίλα λείψανα  
φωτῶν.  
"Βηρυτὸς γοερὴ κείται ὑπὲρ δαπέδων."

## 427.—ΤΟΥ ΑΥΤΟΥ

Ναυτίλε, μὴ στήσης δρόμον ὁλκάδος εἵνεκ' ἐμεῖο.  
λαΐφεα μὴ λύσης χερσον ὁρᾶς λιμένα.  
τύμβος ὅλη γενόμην ἕτερον δ' ἐς ἀπενθεα χῶρον  
δουπήσεις κωπῇ νηὸς ἐπερχομένης.  
τοῦτο Μοσειδαῶνι φίλον, ξενίοις τε θεοῖσιν  
χαίρεθ' ἀλιπλανέες, χαίρεθ' ὁδοιπλανέες.

<sup>1</sup> The destruction of old Ephesus by flood took place in the reign of Lygdamachus (c. 290 A.D.).

## THE DECLAMATORY EPIGRAMS

Ephesus.<sup>1</sup> Whither, then, were the eyes of the Saving deities turned? Alas for the most besung of all Ionian cities! Ah, like rolling waves, has been swept to sea by the floods.

### 425.—JOANNES BARBUCALLUS

HERE I lie, the luckless city, no longer a city, with my dead inhabitants, most ill-fated of all towns. After the Earth-shaker's shock Hephaestus consumed me. Alas, how excellent my beauty who now am dust. But as ye pass by bewail my fate, and let fall a tear for destroyed Berytus.<sup>2</sup>

### 426.—BY THE SAME

WHERE is Cyprus, the keeper of the city, that she may see her who was once the seat of the Graces become the dwelling place of spectres? The city is the tomb of dead men who had no funeral, under her ashes we, Beroe's many thousands, rest. Engrave on one stone above her, ye dear survivors "Berytus the lamented lies low on the ground."

### 427. BY THE SAME

STOP not thy ship's course, mariner, because of me, lower not thy sails, thou seeest the harbour dry. I am but one tomb. Let some other place that knows not mourning hear the beat of thine oars as thy ship approaches. This is Poseidon's pleasure and that of the Hospitable<sup>3</sup> gods. Farewell seafarers, farewell wayfarers.

<sup>1</sup> Destroyed by earthquake in 554 A. D.

<sup>2</sup> i. e. who formerly welcomed strangers.

## 428 —ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Σοί με, Θρηϊκίης σκυληφόρε, Θεσσαλονίκη  
 μήτηρ ἢ πάσης πέμψε Μακεδονίης.  
 αἶδω δ' ὑπο σοὶ δεδμημένον Ἄρεα Βεσσών,  
 ὅσσ' ἐδάην πολέμου πάντ' ἀναλεξιόμενος.  
 ἀλλὰ μοι ὡς θεὸς ἔσσο κατηκτος, εὐχομένοι δέ  
 κλύθι, τίς ἐς Μούσας οὐατος ἀσχολίη,

## 429 —ΚΡΙΝΑΓΟΡΟΥ

Τὸν σκοπὸν Εὐβοίης ἀλκύμονος ᾔσεν Ἀρίστω  
 Ναύπλιον· ἐκ μολπῆς δ' ὁ θρασὺς ἐφλεγόμην.  
 ο ψευστής δ' ὑπὸ νύκτα Καφηρείης ἀπὸ πετρῆς  
 πυρρὸς ἐμὴν μετέβη δυσμῶρον ἐς κραδίην.

## 430.—ΤΟΥ ΑΥΤΟΥ

Τῆς δῖος γενεῇ μὲν Ἀγαρρική, τέντος Ἀράξεω  
 ὕδωρ πιλοφόροις πίνεται Ἀρμενίοις·  
 χαίται δ', οὐ μῆλοις ἅτε πον μαλακοὶ ἐπὶ μαλλοί,  
 ψεδναὶ δ', ὠγροτέρων τρηχύτεραι χιμάρων.  
 νηδὺς δὲ τριτοκεῖ ἀνὰ πᾶν ἔτος, ἐκ δὲ γαλακτος  
 θηλὴ ἀεὶ μαστοῦ πλήθεται οὐθατίου·  
 βληχὴ δ' ἀσσοτατῶ τερένης μυκῆματι μόσχου·  
 ἄλλα γὰρ ἄλλοῖαι πάντα φέρουσι γέαι.

## 431.—ΑΔΗΛΟΝ

Εἰς κλεπτην εὐρύντα σκυθὴν χρυσῆν  
 Καὶ χρυσὸν φιλέω καὶ δῆιον ἄρεα φεύγω.

<sup>1</sup> Piso conducted operations against the Thracians from  
 238

## THE DECLAMATORY EPIGRAMS

### 428.—ANTIPATER OF THESSALONICA

(*Addressed to L. Calpurnius Piso*)

THESSALONICA, the mother of all Macedonia, sends me to thee, despoiler of Thrace. I sing thy conquest of the martial Bessi, collecting all that I learnt about the war<sup>1</sup>. But be thou, like a god, attentive to me, and listen to my prayers. What occupation is there which can deny an ear to the Muses?

### 429.—CRINAGORAS

AUSTO sung of Nauphus, the watchman of sea-beaten Euboea, and the song set me on fire, valiant as I am. The flame of that false beacon shown in the night from the rock of Caphereus caught my ill fated heart.<sup>2</sup>

### 430.—BY THE SAME

THIS sheep is a native of Agarra, where the felt-capped Armenians drink the water of Araxes. Its fleece is not, like a sheep's, composed of soft wool, but thin-haired and rougher than a wild goat's. Every year it bears triplets, and the teats of its udders are always full of milk. Its bleating resembles most the lowing of a tender calf, for diverse lands bear all things different.

### 431 —ANONYMOUS

*On a Thief who found a Gold Sword*

I BOTH love gold, and I shrink from hostile Arms.

B.C. 1. to B.C. 8. Antipater sends him a poem on the war, begging him to read it.

<sup>1</sup> An imitation of Dioscorides (v. 137).

# GREEK ANTHOLOGY

## 432.—ΘΕΟΚΡΙΤΟΥ

ὦ δαίλαιε τὸ θυρσι, τί τοι πλέον, εἰ καταναξεῖς  
 δάκρυσι διγλήνως ὧπας ὀδυρομενος;  
 οἴχεται ἅ χίμαρος, τὸ καλὸν τέκος, οἴχεται ἔς ἄδαν  
 τραχὺς γάρ χαλαῖς ἀμφεπιαξέ λύκος  
 αἱ δὲ κύνες κλαγγεῦντι. τί τοι πλέον, ἀνίκα τήνας  
 ὅστιον οὐδὲ τέφρα λείπεται ἀποικομενας,

## 433.—ΤΟΥ ΑΥΤΟΥ

Αἴης, ποτὶ τῶν Μοισᾶν, διδυμοῖς αἰλοῖσιν αἰεῖσαι  
 ἀδὶ τί μοι; κηγῶ πακτίδ' αἰεραμενος  
 ἄρξευμαί τι κρέκειν ὃ δὲ βωκόλος ἐγγύθεν ἴσει  
 Δάφνις, κηροδέτῳ πνευματι μελπόμενος.  
 ἐγγὺς δε στάντες λασιαύχενος ἐνδοθεν ἄντροι  
 Πᾶνα τὸν αἰγιβάταν ὀρφανίσωμες ὕπνου.

## 434.—ΤΟΥ ΑΥΤΟΥ

Ἄλλος ὁ Χῖος· ἐγὼ δὲ Θεόκριτος, ὃς τίδ' ἔγραψα,  
 εἷς ἀπὸ τῶν πολλῶν εἰμὶ Συρακοσίων,  
 υἱὸς Πραξαγόρας περικλειτῆς τε Φιλίννης·  
 Μοῦσαν δ' ὀθνεῖαν οὐ τιν' ἐφελκυσάμαν.

## 435.—ΤΟΥ ΑΥΤΟΥ

Ἄστοῖς καὶ ξείνοισιν ἴσον νέμει ἅδε τράπεζα·  
 θεὸς ἀνελεύ, ψήφου πρὸς λόγον ἐρχομένης.  
 Ἄλλος τις πρόφασιν λεγέτω· τὰ δ' ὀθνεῖα Κᾰίικος  
 χρήματα καὶ νυκτὸς βουλομένοις ἀριθμεῖ.

<sup>1</sup> An orator and sophist of the fourth century B.C.

<sup>2</sup> It is, of course, the banker himself who πρὸς λόγον

## THE DECLAMATORY EPIGRAMS

### 432.—THEOCRITUS

Ah! poor Thyrsis, what use crying out thy two eyes? The kid is gone, the little dear, it is gone to Hades, for the cruel wolf caught it in his claws. The dogs bay, but what use is that now when it is gone, and neither bone nor dust of it left?

### 433.—BY THE SAME

By the Muses, wilt thou play something sweet to me on the double flute? and I will lift up my harp and begin a tune, and the herd Daphnis shall stand close by and make music with the breath of the wax-joined pipe. Standing there hard by, inside the cave shaggy with hanging greenery, let us bereave Pan the goat-mounter of sleep.

### 434.—BY THE SAME

*Prefixed to a collection of Theocritus' works*

THE Chian Theocritus<sup>1</sup> is another, but I, the Theocritus who wrote these poems, am one of the many Syracusans, the son of Praxagoras and noble Pholmis. I admitted no verse that is other than genuine.

### 435.—BY THE SAME

THIS bank pays citizen and foreigner alike. Withdraw what you deposited, the reckoning counters meeting their liabilities.<sup>2</sup> Let others find pretexts for not paying; Cacus pays money deposited with him on demand, even at night.

*ῥητὰς*, not his reckoning counters (or, as we should say, his books).



## THE DECLAMATORY EPIGRAMS

### 436.—*An Inscription from Syracuse*

THE votive offerings to Apollo were old, but as for the base it is in one case twenty, in another seven, in another twelve, and in this last case two hundred years later, for so the figures work out when counted.

### 437.—THEOCRITUS

GOATHERD, on turning the corner of that path where the oaks are, thou shalt find a newly carved image made of a fig-bough, three forked, with the bark still on, without ears, but able with its generative phallus to do the work of Apurodite. Round it is a most holy hedge, and a perennial stream issuing from the rocks feeds on all sides abundance of laurel, myrtle, and sweet-scented cypress, round which curl the tendrils of the vine, mother of the grape. In spring the shrill song of the blackbirds echoes here with its varied notes, and the brown nightingales pour from their throats their honeyed voice in response. Sit here and pray to kind Priapus to make me fall out of love with Daphnis, and sacrifice at once to him a fine kid. But if he grants the prayer I will offer him in return three sacrifices. I will kill him a heifer, a sluggish billy-goat, and the starred lamb I have. May the god be benevolent and grant it.

### 438.—PHILIPPUS

WHEN the burrowing ants, the army of the earth, mbbled at the rustic bee-keeper's sweet dainty, the

μηνίσας ὁ πρέσβυς, ἐς ὕδατα κρωσσὸν ἔβαψεν,  
 ἐνθάδε τοὺς ἀπὸ γῆς οἱ δοκέω πελάσειν.  
 οἱ δὲ νέας κάρφας ἀχυρίτιδας ἀντιφέρουτες,  
 αὐτοκυβερνῆται πρὸς κύτος ἐτροχάσαν.  
 ἦ ῥα φίλη γαστήρ καὶ βαιοτάτους ἀνέπεισεν  
 ἐκ χθονὸς εἰς Νύμφας καινοτάτους ἐρέτας.

## 439.—ΚΡΙΝΑΓΟΡΟΤ

Βρέγμα πύλαι λαχναῖον, ἐρημαῖόν τε κέλυφος  
 ὄμματος, ἀγλώσσου θ' ἁρμονίη στόματος,  
 ψυχῆς ἀσθενὲς ἔρκος, ἀτυμβεύτου θανάτοιο  
 λείψανον, εἰνύδιον δάκρυ παρερχομένων,  
 κείσο πέλας πρέμνοιο παρ' ἄτραπόν, ὄφρα <μῆθη  
 τις>  
 ἀθρήσας, τί πλέον φειδομένῳ βιότου.

## 440 — ΜΟΣΧΟΤ ΣΤΡΑΚΟΤΣΙΟΥ

Ἔρωσ δραπετής

Ἄ Κύπρις τὸν Ἔρωτα τὸν νίεα μακρὸν ἐβώστρει  
 "Εἴ τις ἐνὶ τριβόδοισι πλανώμενον εἶδεν Ἔρωτα,  
 δραπετιδας ἐμὸς ἐστίν· ὁ μανυτὰς γέρας ἔξει.  
 μισθὸς τοι τὸ φίλαμα τὸ Κύπριδος· ἦν δ' ἀγαγῆς νιν,  
 οὐ γυμνὸν το φίλαμα, τὸ δ', ὃ ξένη, καὶ πλέον ἔξεις.  
 ἔστι δ' ὁ παῖς περίσας· ἐν εἴκοσι πᾶσι μάθοις νιν.  
 χρώτα μὲν οἱ λευκός, πυρὶ δ' εἵκελος· ὄμματα δ' αὐτοῦ  
 δριμύλα καὶ φλογόεντα· κακαὶ φρένες, ἀδὺ λάλημα·  
 οὐ γὰρ ἴσον νοεῖ καὶ φθέγγεται· ὥς μέλι φωνά·  
 ἦν δὲ χολᾶ, νόος ἐστίν ἀνάμερος· ἡπεροπευτάς,  
 οὐδὲν ἀλαθεύων, δόλιον βρέφος, ἄγρια παισδεῖ.  
 εὐπλόκαμον τὸ κάρανον· ἔχει δ' ἰταμὸν τὸ πρόσωπον.

## THE DECLAMATORY EPIGRAMS

old man in anger set the jar in a dish of water, thinking that, being creatures of the land, they would not get to it. But they, setting up fresh stalks of straw against it, quickly found their way, without anyone to steer them, to the vessel. So their dear beauty induced even these tiny creatures to migrate from earth to water, the very newest variety of boatmen.

### 439.—CRINAGORAS

#### *On a Skull*

Once hairy crown, deserted shell of the eye, fabric of the tongueless mouth, feeble fence of the brain, relic of the unburied dead, set by the wayside to draw a tear from passers-by, thou liest there by the path near the tree-trunk, that looking on thee we may learn what profit there is in being thrifty of life.

### 440.—MOSCHUS

#### *Fugitive Love*

CYPRIS cried loudly for lost son Love. "If any one hath seen Love straying in the cross-roads, he is my fugitive child, and the informer shall be rewarded. The reward is a kiss from CypriS, and if you bring him, not a mere kiss, stranger, but something besides. The boy is easily recognisable, you could tell him among twenty. His complexion is not pale, but like to fire. His eyes are piercing and aflame. Evil is his heart, but sweet his speech, for what he has in his mind he speaks not. His voice is like honey, but if he grow wrath his spirit cannot be tamed. A cozened he is, never speaking the truth; a cunning child, and the games he plays are savage. Plenty of hair on his head, and he has

μ' ἀνυλὰ μὲν τῇ ψυχῇ χερσὶν ἔρια, μακρὰ δὲ βαλλεῖ  
 βυλλεῖ δ' ἐπὶ Ἀχέροντα καὶ Ἀΐων βασιλῆα  
 γίμνος μὲν το γὰρ σῶμα, νοῦς δὲ αἰετῶν περικαστάς 15  
 καὶ πτερύχει ὅσον ὄρνις ἐφ' ἑπτάταί· ἄλλος ἐπ' ἄλλου  
 αἰετὰς ἰδὲ γυναῖκας, ἐπὶ σπλινγυνοῖς δὲ καθήται·  
 τοξὸν ἔχει μάλ' αἰών, ὑπὲρ τοξοῦ δὲ βελεμνον  
 τυτθὸν δοῖ το βελεμνον, ἐς αἴθερα δ' ἀγὰι φορεῖται  
 καὶ χρυσεὸν περικύττα φερετρίον ἐνδοθεὶ δ' ἐντὶ 20  
 τοῖς μικροῖς ἐκλάμψει, τοῖς πολλοῖς δὲ κάμει τιτρώσκει  
 πάντα μὲν ἄγρια, πάντα πολὺ πλεον' ἂν δαίη αὐτῷ  
 βαίῃ λαμπρὰ εἶσα, τὸν Ἄλιον αὐτὸν ἀναιδὲς.  
 ἦν τὴν γ' ἔλκε τῶνα, δισπας ὤγε, μὴδ' ἐλκισσῇ  
 κῆρ ποτ' ἰσθὲς κλαῖοντα, φιλάσσοι μὴ σε πλανήσῃ 25  
 κῆρ γέλασθαι, τὴν νῦν ἔλκε καὶ ἦν ἐβέλη σε φιλάσσει,  
 φεύγῃ· παλὸν το φίλαμα, τὰ χεῖλα φαρμακὸν ἔντι.  
 ἦν δὲ λήθη, λυγρὰ ταιῖα, χαρίζομαι ὅσσοι μοι ὅπλα,  
 μὴ τὴν θυγῇ πλάκα ἔωρα τὰ γὰρ περὶ πάντα βε  
 βαπταῖ·

## 441 — ΠΑΥΣΑΝΙΑΣ ΑΛΕΞΑΝΔΡΙΩΣ

Τὸν Διὸς ἐν τριόδοισιν ἔβαιμασα χυλίκον νῆα,  
 τὸν πρὶν ἐν εἰ γυναικὶ νῦν ποταμιότομον  
 ὀχθίσαι δ' ἄρ' εἶπον· " Ἀλεξ' ἕκαστε τρισελῆνα,  
 μήσεποθ' ἠττηθεῖς, σήμερον ἐξέτιυθης "  
 εὐκατὶ δὲ μειδίωσεν με θεὸς προσείπων παραστὰς· 5  
 " Καίρῳ δουλεύειν καὶ θεὸς ὡς ἔμαθον."

442 — ΑΓΑΘΙΟΤ ΣΧΟΛΙΑΣΤΙΚΟΤ  
ΜΤΡΙΝΑΙΟΤ

Γρίπτις τις μογίσσεν ἐπ' ἰχθυοῖ· τὸς δ' εἰδοῖσιν  
 εὐκαταῖος πούρη θυμὸν ἔκαμνε ποσφ.

## THE DECLAMATORY EPIGRAMS

a most forward face His hands are tiny, but they shoot far, they shoot as far as Acheron and the King of Hades. Naked is his body, but his mind is wrapped up well. Like a winged bird he flies to one man and woman after another, and perches on their vitals. He has a very small bow, and on the bow an arrow, little as his arrow, but it flies even to heaven. He bears a golden quiver on his back, and in it are the bitter shafts with which he often wounds even me. All about him is savage, all, and worst of all his torch, it is but a little brand, and sets fire to the Sun himself. If you catch him, bring him bound and have no mercy on him. If you see him crying, mind he does not take you in, and if he smiles, drag him, and if he wants to kiss you, run away, for his kiss is evil and his lips are poison. And if he says 'Take these, I give you all my weapons, touch not the decent gifts, for they are all drenched in fire.'

### 441.—PALLADAS OF ALEXANDRIA

*On a Statue of Hercules*<sup>1</sup>

I MARVELLED seeing at the cross-roads Jove's brazen son, once constantly invoked, now cast aside, and in wrath I said "Averter of woes, offspring of three nights, thou, who never didst suffer defeat, art to-day laid low." But at night the god stood by my bed smiling, and said "Even though I am a god I have learnt to serve the times."

### 442.—AGATHIAS SCHOLASTICUS

A FISHERMAN was toiling to catch fish when a wealthy girl, seeing him, felt the pangs of love

<sup>1</sup> The statue had doubtless been cast down by the Christians.

παί μιν θῆκε στυπλόν· ὁ δ' ἐκ βιάτοιο πενυχροῦ  
 δεξάτο παντοίης δοκὸν ἀγνητορικῆς  
 ἢ δὲ Τίχη γελοῦσα παριστάτο, καὶ ποτὶ Κυπρίν. 5  
 "Οὐ τὸς οὗτος ἰγών, ἀλλ' ἐμὸς ἐστίν," ἔφη.

## 443 — ΠΑΤΛΟΤ ΣΙΑΦΝΤΙΑΡΙΟΤ

Λή ποτε κοιλίης Πάφις νῶον ἀντιτύπου γὰρ  
 εὐθὺς ἀποθνήσκει κοῖφος ἔρωτος πραδίας  
 οἰστρος ολισθησασα ἔχει φύσει· ἦν τις οἰστοῦ  
 ἄκρον ἔλη φλογεροῦ, διέται ἔντος ὅλος  
 ἐλπίδι μὴ θελξῆς φρένα μυχλίδι· γνισθορὸν γὰρ 5  
 πῦρ ὑπορεπίζει, θυμὸν ἐφέλασμένην

## 444 — ΕΡΑΤΟΣΘΕΝΟΤΣ ΣΧΟΛΑΣΤΙΚΟΤ

Καλὰ τὰ παρθενίης κειμήλια· παρθενίῃ δὲ  
 τὸν βίον εἴλεσθ'· ἂν πᾶσι φιλασσομένη.  
 τοῖς περ εἰθεσμός· ἄλλοχον λήβε καὶ τίνα κοσμή  
 δὸς βροτοῦ ἀντισεθεῖν· φεύγε δὲ μαχλοσυτήν.

## 445.—ΙΟΥΤΑΙΑΝΟΤ ΑΙΓΥΠΤΙΟΤ

Ἰ! θελε μὲν βασιλεὺς σε βοηθοὺς εἰσέτε περκεῖν  
 ἄστεσι τειρομένοις δεικνύμενων μεροπων,  
 Τητιανὴ χρυσεία· σὺ δ' ἐν βιάτοιο γαλήνῃ  
 πατρίᾳ καὶ κλῆρον σὸν προβεβούλας ἔχειν.  
 αὖξων σὼν προγόνων κτερας ἑνδίκων· ἀρχομένων γὰρ 6  
 πλούτων· ὅτι στυγερὴς συνθρονος αἶδε Δίκη

## 446.—ΤΟΥ ΑΥΤΟΥ

Ἦδεα πάντα εἰλεῦθα· λάχεν βίος· ἄσπει μισσφ  
 εὖχος, ἐταιρίαι· κρυπτά δομοῖσιν ἄχῃ.

## THE DECLAMATORY EPIGRAMS

SHE made him her husband, and he exchanged his poverty for a life boasting of every luxury. Fortune stood by smiling, and said to Cypria "This is not your achievement, but mine."

### 443.—PAULUS SILENTIARIS

OPEN not the recesses of thy mind to Aphrodite, for Light Love at once rebounds from a heart that is hardened. The nature of passion is insinuating, if one receives the tip of the flaming arrow, the whole of it penetrates. Flatter not thy mind with lascivious hope, for it attracts the spirit and fans the consuming fire.

### 444.—ERATOSTHENES SCHOLASTICUS

FAME are the treasures of virginity, but if it were observed by all it would put an end to life. Therefore live in lawful wedlock, and give a mortal to the world to replace thee, but avoid lechery.

### 445.—JULIANUS OF EGYPT

GOLDEN Tetraëmis, the Emperor wished to send you again to the distressed cities which had need of you, but you preferred a peaceful life, keeping to your home and inheritance, and increasing the righteously acquired fortune of your house. For Justice, enthroned beside you, knows that you loathe to touch wealth won from those you rule.

### 446.—BY THE SAME

(*cp. No. 350*)

ALL the paths of life are pleasant. In the middle of the city there are fame and society, at home our

ἄγρὸς τέρψιν ἄγει, κέρδος πλὺς, ἀλλοδαπὴ χθὼν  
 γνώσιας· ἐκ δὲ γάμων οἶκος ομοφρονέει,  
 τοῖς δ' ἡγίμοις ἄφροντις αἰεὶ βίος· ἔρκος ἐτύχθη  
 πατρὶ τέκος, φροῦδας τοῖς ἀγόνουσι φόβος·  
 ἠνορέην νεότης, πολλὴ φρένας οἶδεν ὀπάσσαι.  
 εὐθεν θύρσος ἔχων ζῶε, φύτευε γένος.

## 447.—ΤΟΥ ΑΥΤΟΥ

Μήτηρ υἷα λιπόντα μίχην μετὰ πότμον ἐταίρων  
 ἔκτανεν, ὠδίνων μνηστὶν ἀνηναμένη,  
 καὶ γὰρ γνήσιον αἷμα διακρίνει Λακεδαιμόνων  
 ἀλκῇ μαρναμένων, οὐ γενεῇ βρεφέων.

## 448.—ΑΛΛΟ

Ἑρώτησις Ὀμήρου

Ἄνδρες ἀπ' Ἀρκαδίας ἀλιήτορες, ἧ ῥ' ἔχομέν τι;

Ἀνταπόκρισις Ἀρκάδιων

Ὅσσ' ἔλομεν λιπόμεσθ', ὅσσ' οὐχ ἔλομεν φερόμεσθα.

## 449.—ΑΛΛΟ

Τίνας ἂν εἴποι λόγους Ἔρως ἐρώων

Τίς πυρὶ πῦρ ἐδάμασσε, τίς ἔσβεσε λαμπαδι πυρσόν;  
 τίς κατ' ἐμῆς νευρῆς ἐτέρην ἐτανύσσατο νευρὴν;  
 καὶνὸς Ἔρως κατ' Ἐρωτος ἐμῷ μένει ἰσοφαρίζει.

## THE DECLAMATORY EPIGRAMS

grievs are hidden. The country has its delights, sea-voyages give profit, and foreign countries acquaintanceships. Marriage produces domestic concord, while the unmarried life is ever free from care. A child is his father's defence, while the childless are quit of fear. It is the virtue of youth to give us courage, that of hoary hairs to give us wisdom. Therefore be of good heart, and live and produce offspring.

### 447 — BY THE SAME

A MOTHER, banishing the memory of her pangs, killed her son who abandoned the field after the death of his comrades. For Sparta distinguishes purity of race by warriors' bravery, not by children's birth.

### 448. — ANONYMOUS

#### *Homer's Question*

FISHERMEN from Arcadia, what have we?

#### *The Answer*

We left what we caught and carry what we did not catch.<sup>1</sup>

### 449. — ANONYMOUS

#### *What Love would say if he were in love*

Who is this that overcame fire by fire, who quenched a torch with a torch? Who drew another bow against mine? A new Love by my might contends on equal terms with Love.

<sup>1</sup> i.e. lice.

# GREEK ANTHOLOGY

## 450.—ΦΙΛΗΜΟΝΟΣ

Εἰ ταῖς ἀληθειαισιν οἱ τεθνηκότες  
αἰσθησιν εἶχον, ἄνδρες ὥς φασίν τινες,  
ἀπηγξάμην ἄν, ὥστ' ἰδεῖν ἱὺριπίδην.

## 451.—ΛΔΕΣΠΟΤΟΝ

Τίνας ἂν εἶποι λόγους πρὸς Πρόκνην τὴν ἀδελφὴν Φιλομήλην  
Σὺς με πόσις κακοεργὸς ἐνὶ σπήλυνγι βαθείῃ  
μουνωσας βαρύποτμον, ἐμὴν ὑπέκαρσε κορείην  
στνγνὰ δέ μοι πόρεν ἔδνα πολυτλήτοιο γύμοιο  
γλῶσσαν ἐμὴν ἐθέρισσε, καὶ ἔσβεσεν ἐλλάδα φωνήν.

## 452.—ΑΛΛΟ

Εἰς τὸ αὐτό

Χαῖρε, Πρόκνη, παρὰ σείο κασυγνητῆς Φιλομήλης,  
χαίρειν εἰ τοδε γ' ἔστιν· ἐμοῦ δέ σοι ἄλγεα θυμοῦ  
πέπλος ἀπαγγεῖλεις, τὰ μοι λυγρὸς ὥπασε Τηρεύς,  
ὅς μ' ἔρξας βαρύποτμον ἐν ἔρκεσι μηλονομήων,  
πρῶτον παρθευίης, μετέπειτα δ' ἐνόςφισε φωνῆς. 5

## 453.—ΜΕΛΕΑΓΡΟΥ<sup>1</sup>

Αὐτὸς ὁ Βοῦς ἰκέτης ἐπιβώμιος, αἰθέριε Ζεῦ,  
μυκάται, ψυχὴν ῥνόμενος θανάτου.  
ἀλλὰ μέθες, Κρονίδη, τὸν ἀροτρεᾶ· καὶ σὺ γὰρ αὐτὸς  
πορθμεὺς Εὐρώπης ταῦρος, ἀναξ ἐγένου.

<sup>1</sup> The lemma of this epigram is "What Meleager would say if an ox lowed when it was about to be sacrificed to Zeus." There can be little doubt that it is really by Meleager.

## THE DECLAMATORY EPIGRAMS

### 450.—PHILEMON

*Spoken by Philemon about Euripides*

If the dead in truth had use of their senses, as some say, I would have hanged myself to see Euripides.

### 451.—ANONYMOUS

*What Philomela would say to her Sister Procne*

Thy wicked husband shut me up, ill-fated that I am, alone in a deep cave, and took my maidenhead. An abominable present he made me on this my calamitous marriage, cutting off my tongue and quenching Greek speech in me.

### 452.—ANONYMOUS

*On the Same*

Thy sister Philomela, Procne, wishes thee well if this be well-wishing. Let the robe tell thee the suffering of my heart which savage Tereus inflicted on me.<sup>1</sup> Shutting me up, luckless maid, in the shepherd's fold, he deprived me first of virginity and next of speech.

### 453.—MELEAGER

Zeus who dwellest in heaven, the ox itself, a suppliant at thy altar, lows, begging to be saved from death. Release the plougher, son of Cronos; for thou thyself, O king, didst become a bull to bear Europa across the sea.

<sup>1</sup> She wove a robe and told her story to her sister by the voice of the *karkira* or weaving comb.

# GREEK ANTHOLOGY

## 454.—ΑΔΗΛΟΝ

Τίνας ἂν εἴποι λόγους Καλλιόπῃ εἰς Γεώργιον  
Οὗτος ἐμὸς γενέτης γνήσιος, οὐ Κρονίδης.

## 455.—ΑΛΛΟ

Τίνας ἂν εἴποι λόγους Ἀπόλλωνι περὶ Ὀμήρου  
Ἦειδον μὲν ἐγὼν, ἐχύρασσε δὲ θεῖος Ὀμηρος.

## 456.—ΑΛΛΟ

Πασιφάῃ πρὸς τὸν Ἐρωτα

Εἰ ποθέειν μ' ἐδίδαξας ἐν οὐρεσι ταῦρον ἰλήτην,  
μυκηθμόν με διδάξον, ὅτῳ φίλον ἄνδρα καλέσσω.

## 457.—ΑΛΛΟ

Τί ἂν εἴποι Ἀχιλλεὺς τρωθέντος Ἀγαμέμνονος

Ἔρως νῦν, Ἀγάμεμνον, ἐμὸν φθισήνορα θι μόν'  
ἔγνωσ' ἐν σταδίῃσιν ὅσον σθένος Ἑκτορός ἐστι.  
νῦν γὰρ πάντες ὄλοντο τεῇ πολυπήμονι λώβῃ·  
σοὶ δ' αὐτῷ μέγα πῆμα φάνη, θανάτοιο χερεῖον.  
ἄφροσύνης κακὰ ἔργα καὶ ἄσχετα πένθεα πάσχεις, ὅ  
ὅς πᾶσιν Λαυαοῖσιν ἀρήϊον ἔρκος ἐτύχθης.

## 458.—ΑΛΛΟ

Τί ἂν εἴποι Ὀδυσσεὺς ἐπιβὰς τῆς Ἰθάκης

Χαῖρ' Ἰθάκῃ μετ' ἅεθλα, μετ' ἄλγεα πικρὰ θαλάσσης  
ἀσπασίως τεὸν οὐδας ἰκάνομαι, ὅφρα νοήσω

## THE DECLAMATORY EPIGRAMS

454.—ANONYMOUS

*What Calliope would say to George*

THIS man, not Zeus, is my true father

455.—ANONYMOUS

*What Apollo would say about Homer*

THE song is mine, but divine Homer wrote it down.

456.—ANONYMOUS

*Panphæ to Love*

IF thou hast taught me to love a bull that roams  
over the mountains, teach me to low so that I may  
call my dear husband.

457.—ANONYMOUS

*What Achilles would say if Agamemnon were wounded*

THOU knowest now, Agamemnon, my man-destroy-  
ing wrath, thou knowest now great is Hector's  
strength in hand-to-hand combat. For all have now  
perished owing to thy insult fraught with disaster,  
and a greater woe, worse than death, has come upon  
thee. Thou sufferest the evil and intolerable sorrow  
due to thy folly, who wast the defence in battle of  
all the Greeks.

458.—ANONYMOUS

*What Ulysses would say on landing in Ithaca*

Hail, Ithaca! After all my labours and the bitter  
woes of the sea, right glad am I to reach thy soil, in

Λαέρτην, ἄλοχόν τε καὶ ἄγλαόν υἷέα μοῦνον  
 σος γὰρ ἔρωσ' κατέθειλ' ἐμὸν νόον οἶδα καὶ αὐτός,  
 "ὥς οὐδὲν γλύκιον ἦς πατρίδος οὔδε τοκῆων." 5

## 459.—ΑΛΛΟ

Τί ἂν εἴποι Ἀχιλλεὺς ὁρῶν τὸν Ὀδυσσεύα ἐν αἴθρῃ  
 Ἀτρεκέως πάντων πολυμήχανός ἐστιν Ὀδυσσεύς·  
 ζωὸς ἐὼν ἐνόησεν ἂ μὴ θεμὺς ἐστὶν ἰδέσθαι,  
 νερτέριον κευθμῶνα καὶ ἄλγεα πικρὰ θανόντων.  
 πῶς δ' ἔτλη προλιπεῖν ἱερὸν φάος; ἢ τίς ἀναγκη  
 ἤγαγεν οὐκ ἐθέλοντα, δολῶν ἀκύρητος ἐτύχθη 5  
 ἐν χθονὶ καὶ πελάγεσσι καὶ ἐν νεκύνεσσιν Ὀδυσσεύς.

## 460.—ΑΛΛΟ

Τί ἂν εἴποι Ἀχιλλεὺς ὁρῶν τὰ ὄπλα κείμενα  
 Μήτηρ, τεύχεα ταῦτα καὶ ἄγλαὰ δῶρα κομίζεις  
 ἀγχεμάχῳ σέο παιδί, τὰ μὴ πάρος ἔδρακεν ἀνὴρ·  
 οἶδα δὲ νῦν ὅτι Παλλὰς ἐφ' Ἑκτορι χεῖρα κορυσσει  
 ἡμετέρην, καὶ Τρωσὶν ἀεικέα λαιγὸν ἐγείρει.

## 461 — ΑΛΛΟ

Τίνας ἂν εἴποι λόγους ὁ Πύρρος ἐπιβὺς Τροίας  
 Μόχθος ἐμοῦ γενετῆρος ἀμύμονος οὐ τέλος εὔρεν·  
 αὐτὰρ ἐγὼ Τρώεσσι φόνον πάντεσσι κορύσσω  
 ἤλυθον· ἡγορέη γὰρ ὑπέρτερον εὖχος ἀείρω,  
 καὶ Πρίαμον βασιλῆα, καὶ οὓς προλέλοιπεν Ἀχιλ-  
 λεύς,  
 πάντας ὁμοῦ κατὰ μῶλον ἐμὸν μένος οἶδεν ὀλέσσαι, 5  
 καὶ Τροίης πτολίεθρον ἀρήμιον ἐξαλαπάξω,  
 καὶ Δαναοῖς δεκέτηρον ἐμὸν δορυ μοχθὸν ἀνύσσει.

## THE DECLAMATORY EPIGRAMS

hope to see Laertes and my wife and glorious only son. Love of thee soothed my heart, I myself know that "nothing is sweeter than a man's country and his parents."

### 459.—ANONYMOUS

*What Achilles would say on seeing Ulysses in Hades<sup>1</sup>*

OF a truth Odysseus is the most resourceful of men. Alas he looks on what it is not allowed to see, the infernal recesses and the bitter pains of the dead. How did he venture to leave the holy light? Did some necessity bring him here against his will? Odysseus never has his fill of cunning devices on earth, on the sea, and among the dead.

### 460.—ANONYMOUS

*What Achilles would have said when he saw the Armour lying before him<sup>2</sup>*

MOTHER, thou bringest to thy valiant son this armour, a glorious gift such as no man ever looked on. Now I know that Pallas arms my hand against Hector, and prepares disgrace and death for the Trojans.

### 461.—ANONYMOUS

*What Pyrrhus would say on entering Troy*

THE labour of my noble father was not completed, but I have come, preparing slaughter for all the Trojans, for I glory more exceedingly in my valour, and my might is capable of destroying in battle King Priam and all that Achilles left alive. The warlike city of Troy will I sack, and my spear shall complete the ten years' labour of the Greeks.

<sup>1</sup> See *Od.* xi. 437 seq.

<sup>2</sup> See *H.* xix. 12 seq.

# GREEK ANTHOLOGY

## 462.—ΑΛΛΟ

Τίνας ἂν εἴποι λόγους Διηδόμεια τοῦ Πύρρου πορθήσαντος  
τῆς Τροίας

Πᾶσαν ἐμῆς κραδίης χαλεπὴν ἀπέπαυσας ἀνίην,  
ὑμετέρου γενετήρος Ἀχιλλέος εἵνεκα πάτμοι,  
ὃν Τροίῃ στονοεσσα κατέκτανεν. ἀλλὰ σὺ πᾶσαν  
Ἴλιον ἐξαλάπαξας ἐλδομένοισι δ' Ἀχαιοῖς  
ἄφθιτον ὥπασας εὖχος, ὃ μὴ δεκέτηρος ἐννοῦς  
πᾶσιν μαρναμένοις Δαναοῖς χρόνος εὖρεν ἀνύσσαι.

## 463.—ΑΛΛΟ

Τί ἂν εἴποι Ἑκτωρ ὁρῶν τὸν Ἀχιλλέα ἐν τοῖς ἀπλοῖς  
Πηλεΐδῃ κοτέουσα πάλιν θώρηξεν Ἀθήνη  
ἐντεσιν ἄθανάτοις ἢ ῥίγιον ἔσσεται ἄλγος  
αἰνομόροις Τρώεσσι, καὶ Ἑκτορι, καὶ γενετήρι,  
ὅππόταν ἔντεα ταῦτα θεὸς πόρεν ἀνέρι τῷδε.

## 464.—ΑΛΛΟ

Τί ἂν εἴποι Πάρις τρωθέντος Μενελάου  
Ἑρρετε οἱ ξίμπαντες, ἐλεγχείες, Αἰγυιαλῆες,  
ἄρτι θανὼν Μενέλαος ἐμὸν μέγα κῦδος ἀέξει.

## 465.—ΑΛΛΟ

Τίνας ἂν εἴποι λόγους Ἀλθαία παρακαλοῦσα τὸν Μελέαγρον  
Τέκνον ἐμόν, γενεῆς ἐπιλήθεις, οὐδ' ἀλεγίζῃ  
πατρίδος ὀλλυμένης, βριαρὴν δ' ἀπόειπες ἀκωκὴν,  
αἰσχύνων Καλυδῶνα καὶ Οἰνέα καὶ ναετήρας.

## THE DECLAMATORY EPIGRAMS

### 462.—ANONYMOUS

*What Deidamia would say when Pyrrhus had  
sacked Troy*

THOU hast made to cease all the heavy woe of my heart for the fate of thy father Achilles, whom mournful Troy slew To the Greeks who were eager for it thou hast given the undying glory which the ten years of war could not accomplish for the whole host of the Dana.

### 463.—ANONYMOUS

*What Hector would say when he saw Achilles  
in the Armour*

ATHENA in her wrath has again clothed the son of Peleus in immortal mail Some worse woe shall befall the unhappy Trojans and Hector and his father, since the goddess gave this man this armour.

### 464. ANONYMOUS

*What Paris would say when Menelaus was wounded<sup>1</sup>*

OUT on you all, ye craven Argives! Menelaus is dead now and gives me greater glory

### 465.—ANONYMOUS

*What Althoea, entreating Meleager, would say<sup>2</sup>*

My son, thou forgettest thy family and heedest not thy country's fate. Thou hast cast aside thy strong sword, putting Oeneus and Culydon and her people to shame.

<sup>1</sup> See *H* iv 104.

<sup>2</sup> See *H* ix 584 seq.

# GREEK ANTHOLOGY

## 466.—ΑΛΛΟ

Τίνας ἂν εἶποι λόγους Ἑλκιστῆς, τοῦ Ἀδμήτου ζεύξαντος  
λέωτα καὶ κάπρον εἰς τὸ ὄχημα  
Ἥνορέης κλυτὰ ἔργα τεῖν ἔστεψαν ἀπ' ἡνῆν,  
καὶ νύμφην βοῶσιω ἀριστοπόνοισι ὑμεναίοις.

## 467.—ΑΛΛΟ

Τίνας ἂν εἶποι λόγους ὁ Πηλεὺς ἀκούων ὅτι ἀπύμαχος  
ἔστιν Ἀχιλλεύς

Πηλιάδες σκοπιαί, κεντροτόφοι, εἶπατε παιδί,  
ὃν Χείρων ἐδίδαξεν ἀριστεύειν ἐνὶ χάρμῃ,  
μῆνιν ἀπορριῖναι καὶ λοίγιον ἔχθος Ἀχαιοῖς.

## 468.—ΑΛΛΟ

Τίνας ἂν εἶποι λόγους ἢ Ἥρα ἀποθεωθέντος Ἡρακλείους  
Σῆς ἀρετῆς ἰδρῶτι καλὴν ἀπέδωκεν ἀμοιβήν  
σὸς γενέτης, Ἡρακλῆς, ἐπεὶ πόνος ἄσπετον εὖχος  
ἀνδράσιν οἶδεν ἄγειν μετ' ἀπείρονα κύκλον ἀέθλων.

## 469.—ΑΛΛΟ

Εἰς τὸ αὐτό

Σοὶ χάριν ἐξετέλεσσε πόνος καὶ ἀθέσφατος ἰδρώς,  
χῶρον ἔχειν πολυόλβον, ὃν οὐ πάρος ἔλλαχεν ἀνὴρ

## 470.—ΑΛΛΟ

Τί ἂν εἶποι Ἀχιλλεύς πρὸς τὸν Δῖαντα φιλιωθῆναι  
Οὐ θέμις ἐν φθιμένοισιν ἔχειν κόπον· ἄλγεα γαίης  
καλλείψας ἀγάπαζε τεὸν φίλον· οὐ γὰρ Ὀδυσσεὺς

## THE DECLAMATORY EPIGRAMS

### 466.—ANONYMOUS

*What Alceſtis would ſay when Admetus yoked a  
Lion and Boar to his Chariot<sup>1</sup>*

GREAT deeds of valour crowned thy chariot, and  
with excellently composed wedding hymns men  
celebrate thy bride.

### 467.—ANONYMOUS

*What Pelcus would ſay on hearing that Achilles  
abſented himſelf from the Battle*

YE peaks of Pelias, who nurſed him, tell my ſon,  
whom Chiron taught to be firſt in battle, to caſt off  
his wrath and fatal enmity to the Greeks.

### 468.—ANONYMOUS

*What Hera would ſay when Heracles was deified*

TRY father, Heracles, has well rewarded thy valiant  
toil, ſince labour can bring to men unſurpaſſable  
renown after an infinite round of labours.

### 469.—ANONYMOUS

*On the Same*

LABOUR and immense toil procured thee the favour  
of occupying a bleſſed ſeat that no man reached  
before thee.

### 470.—ANONYMOUS

*What Achilles would ſay to reconcile Ajax with Ulyſſes*

IT is not permitted to nourish ill-will among the  
dead. Now thou haſt eſcaped the ſorrows of earth,  
love thy friend; for Odysſeus did not ſin againſt

<sup>1</sup> Pelias had promiſed his daughter Alceſtis to whoever  
could do this.

# GREEK ANTHOLOGY

ἤλκευ εἰς σὲ θέλων, βριαρὴ δέ σ' ἔπεφνευ Ἀθῆνη,  
 Ζεὺς τε πατήρ, καὶ Μοῖρα, καὶ ἡεροφοῖτις Ἑρινύς,  
 αἶθε δὲ τεύχεα ῥίψεν ἐς ἄλμυρά βένθεα πόντου  
 διὰ Θέτις, καὶ νεῖκος ὑπέσβεσε σείο μενοινῆς.

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## 471.—ΑΛΛΟ

Τίνας ἂν εἶποι λόγους Νέστωρ ἀκούσας Ὀδυσσεῖα  
 ἐκανελθόντα

Ἴσθλὸς ἀνὴρ φύγε πόντον ἀπηνέα καὶ μετὰ μόχθον  
 ἐς πατρίην ἀφίκανε, ἐμοῦ δέ κε φέρτερος εἴη,  
 εὖ δεδαῶς πτόλιος τε καὶ ἥθεα καὶ νόον ἀνδρῶν.

## 472.—ΑΛΛΟ

Εἰς τὸν αἰτὸν Ὀδυσσεῖα

Πολλὰ καμὼν νόστησεν ἀνὴρ τλήθυμος Ὀδυσσεύς,  
 ἀλλ' ἔμπης κλέος ἔσχευ ἀνὰ χθόνα καὶ κατὰ πόντον  
 ἀνδρῶν ἐσσομένοις αἰεὶ πτολιπορθας Ὀδυσσεύς.

## 473.—ΑΛΛΟ

Τίνας ἂν εἶποι λόγους ὁ Ἀγαμέμνων καθοπλισθέντος  
 Ἀχιλλεύς

Ἴλιος ὀφρυόεσσα κατήριπεν, ἄρτι δὲ πᾶσαν  
 ληϊδίην Δαναοῖσι θεὸς πόρει, ὅππῃτ' Ἀχιλλεύς,  
 μῆνιν ἀπορρίψας, φθισήνορα χεῖρα κορύσσει.

## 474. ΑΛΛΟ

Τί ἂν εἶποι Εἰδοθία ἰδοῖσα τὴν Ἑλένην ἐν Φάργῳ  
 Οἰκτείρω σὸν κῆλλος, ἐπεὶ Διὸς ἔσσι γενέθλη.  
 εἰσορόω γὰρ ἄγαλμα διοτρεφές· ὑτρεκέως δὲ

## THE DECLAMATORY EPIGRAMS

thee of his own will, but the strong hand of Athena killed thee, and Father Zeus, and Fate, and the Erinyes that walks in darkness. Would that divine Thetis had cast the armour into the salt depths of the sea, stalling the strife of thy heart.

### 471.—ANONYMOUS

*What Nestor would say on learning of Ulysses' return*

THE good man has escaped the merciless sea, and after toil has reached his fatherland, and he must be my better, as he has become well acquainted with cities and customs and the minds of men.

### 472.—ANONYMOUS

#### *On Ulysses*

IT was after much toil that long-suffering Odysseus came home; yet Odysseus, the sacker of cities, surely has great fame on land and sea among men of future times.

### 473.—ANONYMOUS

*What Agamemnon would say when Achilles was armed*

BEETING Ikon is fallen, and God has given it a prey to the Greeks now that Achilles has cast off his wrath and arms his murderous hands.

### 474.—ANONYMOUS

*What Idothea would say on seeing Helen in Pharos<sup>1</sup>*

I pity thy beauty, since thou art the child of Zeus. For I see a god-nourished form, and verily thou wast

<sup>1</sup> According to the story followed by Euripides in his *Helen*, the real Helen was in Egypt during the Trojan war.

# GREEK ANTHOLOGY

Τρῳσὶ τε καὶ Δαναοῖσι μάχῃ δεκέτηρος ἐτύχθης.  
 ποῦ Διὸς αἰγιόχοιο, τεοῦ γενετῆρος, ἄρωγαί;  
 ἔμπης δ' ἔρχεο θάσσον, ἀπήμονα νόστου ἐλούσα  
 Εἰδοθέης ἰότητι, κακῆς ἐπὶ νῦτα θαλάσσης

## 475.—ΑΛΛΟ

Τίνας ἂν εἴποι λόγους Ἑλάνη ὁρώσα τὸν Μενέλαον καὶ τὸν  
 Πάριδα μονομαχοῦντας

Εὐρώπης Ἀσίας τε δοριασθενέες βασιλῆες,  
 ὑμῖν ἑμφοτέροισιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς,  
 τίς κεν ἐμὲ τλήθυμος ἔλοι δύστηνον ἀκοίτης;  
 Ζεὺς δὲ πατὴρ δικάσειεν, ἀνευθε δὲ Κυπρογενεΐης,  
 μὴ πάλιν ἄλλος ἔλῃ με γαμοκλόπος, αἰσχος  
 Ἀχαιοῖς

## 476.—ΑΛΛΟ

Τί ἂν εἴποι Ἑκτωρ, τοῦ Πατρόκλου μὴ δυνηθέντος  
 βαυτάσαι τὸ δόρυ Ἀχελλείως

Ἐξημίωσας ἀσθενῶν τὸν Ἑκτορα·  
 φέρεις γὰρ ἡμῖν ἑλλιπῇ σκυλεύματα.

## 477.—ΑΛΛΟ

Τι ἂν εἴποι ἡ Θέτις, τοῦ Τηλέφου σκελισθέντος ὑπὸ τῆς  
 ἑμπελῶς

Ἀμπελε, τί πράξωμεν, ὅταν Δαφνυαῖος Ἀπόλλων  
 πτόρθον ἐμὸν κλίνῃ δι' Ἀλεξάνδροιο βελέμων,

<sup>1</sup> See II. iii. 224 seq.

## THE DECLAMATORY EPIGRAMS

the cause of the ten years' war between Greeks and Trojans. Where is the help of aegis-bearing Zeus thy father? But go soon on thy way, making, by the kindness of Idothea, a safe voyage home over the back of the cruel sea.

### 475.—ANONYMOUS

*What Helen would say on seeing the Combat between Paris and Menelaus<sup>1</sup>*

Ye warlike kings of Europe and Asia, for both of you it stands upon a razor's edge, which of you long-suffering men shall take unhappy me to wife. Let Father Zeus decide, but without Aphrodite's help, lest another taief of wedded women steal me, a disgrace to Greece.

### 476.—ANONYMOUS

*What Hector would say when Patroclus could not lift the Spear of Achilles*

Thy weakness has defrauded Hector, for thou bringest me defective spoils.

### 477.—ANONYMOUS

*What Thetis would say when Telephus was tripped up by the vine<sup>2</sup>*

VINE, what shall I do when Daphnæan Apollo lays low my vine-branch by the arrow of Alexander?

<sup>1</sup> Telephus, tripped up by a vine-branch, was overtaken and slain by Achilles. Thetis here foretells the death of Achilles.

## GREEK ANTHOLOGY

### 478.—ΑΛΛΟ

Τί ἂν εἴποι ὁ Πρύμιος, τοῦ Ἑλείου διδοίτος βουλὴν τοῖς  
Ἑλλασιν, ἵνα ληφθῇ Τροία

Τὰ δῶρα λαμπρὰ προσφέρεις τῇ πατρίδι.

### 479.—ΑΛΛΟ

Τί ἂν εἴποι Περσεὺς μετὰ τὴν ἀκαίρισιν τοῦ κήτους, τῆς  
Ἀνδρομείδας μὴ θελούσης αὐτὸν λαβεῖν

Σεῖο νόον πέτρωσεν ἀμείλιχα δέσμμα πέτρης,  
καὶ λίθον ἐκτελέσειε τεὸν δέμας ὕμμα Μεδούσης.

### 480.—ΑΛΛΟ

Τί ἂν εἴποι Ἴπποδημία μετὰ τὴν ἀνύϊρεσιν τοῦ Οἰνομίου,  
Πέλοπος μὴ, θελησεντος αὐτὴν λαβεῖν

α. Ἀπεστράφης νῦν, ὥς λαβὼν ἐξουσίαν

β. ταύτῃ γὰρ οὐ πέφυκε συντρέχειν Ἑρως·

Ἑρως γὰρ ἄλλην ἀνταμείβεται τρίβον.

### 481.—ΙΟΤΑΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Βραδύτερον παρελθόντος·

Ἐσπερίος μ' ἐδύμασεν ὁμοῦ καὶ πρῶτος ὕπνος,  
ὅς μὲν ἐπιβρίσας, ὅς δέ με μὴ καλέσας·

ὦν ἐξ ἀμφοτέρων ὁ μὲν ἐρρέτω, ὅς δέ παρείη  
Ἰλαος, ὥράων μέτρον ἐπιστάμενος.

## THE DECLAMATORY EPIGRAMS

### 478.—ANONYMOUS

*What Priam would say when Helen advised the  
Greeks how to take Troy*

SPLendid is the gift thou offerest thy country.

### 479.—ANONYMOUS

*What Perseus would say after slaying the Monster,  
when Andromeda refused him*

THE cruel fetters of the rock have turned thy heart  
to stone, and now let the eye of Medusa turn thy  
body, too, to stone.

### 480.—ANONYMOUS

*What Hippodamia would say after the Death of  
Ocnomeus if Pelops refused to marry her*

Hippodamia Thou turnest thy back on me now  
thou hast liberty to enjoy me. Pelops. Yea, for Love  
does not go hand in hand with such liberty Love  
walks in another path.

### 481 —JULIANUS SCHOLASTICUS

*(When he came too late to lecture)*

BOTH evening sleep and morning sleep overcame  
me, the latter having been too heavy and the former  
not having invited me. Let morning sleep begone  
and evening sleep come in kindly wise, knowing the  
just number of hours.

#### 4.2 — Η ΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Πατριάρχαι κερδοῦντες εἰ καὶ μὴτα ραζῶμεν ἔργον,  
οὐκ ἔστιν εἰς μακάριον ἔργον ἐπερχομένη  
καὶ ὁ πτωχὸς, καὶ τὸ μὴ εἶναι ἀγαθὸν ὡς εἰς μοῖραν  
ὡς ἡδύτατον εἶπεν καὶ οὗτος ἀνθρώπος μὲν  
ἔπειτα γὰρ ἡμεῖς πολυσοῖχον βασιλεῖα,  
πάντων ἀφύστων ἐπελεοντα καὶ ἄλλων,  
τοῦτο πολυελεοντατος ἔλεγε ἄλλος εἶπεν ἀπὸ λευκοῦ,  
τοῦ καὶ πτωχὸς εἶπεν εἰς ὅσον ἐρχομένου  
ἐστὶν μὲν ἔστος ἔχει μὴ εἶναι πτωχὸν καὶ φουδῶμος  
ἐστὶν καὶ ἀφύστων ὡς εἶπεν ἡμεῖς  
ὡς τε πτωχὸς μὲν εἰς ὅσον ἔχειν εἰς μοῖραν καὶ ἄλλων  
ψυχὴν τὴν πτωχὴν ἀφύστων καὶ ἄλλων  
ἀλλὰ μὲν ἐστὶν μὲν ἐν φουδῶμος καὶ πτωχὸς  
καὶ τούτοις ἔστος εἰς ὅσον ἐρχομένου  
ὡς ἐστὶν ἔστος εἰς ὅσον ἐρχομένου καὶ ἄλλων  
καὶ τούτοις ἔστος εἰς ὅσον ἐρχομένου  
ἐστὶν ἔστος εἰς ὅσον ἐρχομένου καὶ ἄλλων  
εἶπεν ἐρχομένου τούτοις εἰς πτωχὸν  
ἐστὶν ἔστος εἰς ὅσον ἐρχομένου καὶ ἄλλων  
καὶ τὴν ἔστος εἰς ὅσον ἐρχομένου καὶ ἄλλων  
τρίτην εἰς ὅσον ἐρχομένου καὶ ἄλλων  
πρώτου δούλου καὶ πτωχὸν καὶ ἄλλων  
δουλοῦ καὶ ἔστος καὶ τούτοις καὶ ἄλλων  
εἶπεν εἶπεν εἶπεν πτωχὸν καὶ ἄλλων  
καὶ ἄλλων πτωχὸν καὶ ἄλλων  
καὶ ἄλλων πτωχὸν καὶ ἄλλων

The game was a lot of fun to watch from a distance in the  
but he was not. It was a big thing as are all the other produced

## THE DECLAMATORY EPIGRAMS

### 482.—AGATHIAS SCHOLASTICUS

WE Mortals of no account, even if we perform great deeds, do not survive long in the memory of anyone, but as for the great, if they do nothing, if they only breathe, as the Libyan said, it is engraved in adamant. For instance Zeno, the lord and emperor of our city, while in the middle of a game played with the capricious dice, found himself in this complicated position when of the white men who were on their way back, the sixth line contained seven, the ninth one, and the tenth and summus two each, while the line after the summus had two, and the last piece was on the *divus*. Black had two on the eighth line, and as many on the eleventh; on the twelfth were two, and one on the thirteenth. There were two on *Antigonæ* and also on the fifteenth and eighteenth, and the fourth line from the last (the twentieth) also had two. It was the king's turn to play for White, and not seeing the trap in store for him, he cast the three dice from the wooden box with its hidden ladder, and threw two, six, and five, so that at once he had eight single pieces in all which had formerly been next others (?). Avoid backgammon,<sup>1</sup> as the king himself did not escape from its blind chance.

by the break-up of the three pairs, the single on the "*divus*" for some reason not being moved forward

Ἐκ φογίων Περσῶν φόνιον φυτὸν ἤγαγε Περσεύς,  
 παῖδι θεογνωστοῦ τοῦ θανάτου προφασιν.

## 484.—ΠΑΛΛΑΔΑ

Ἄσκον τῶν ἀνέμων ἔλαβέν ποτε δῶρον Ὀδυσσεὺς  
 πόντον ἐπιπλεῖων· χρῆμα γὰρ ἦν τι μέγα.  
 ἄλλ' ἰμὸς Αἰόλος οὔτος ἔχων ἀνεμῶλον ἦτορ,  
 ὕρνεον ἐκπέμπει τῶν ἀνέμων γεμίσας  
 πνεύματί μοι πτερωκτά, φίλος, ναι πνεύματα  
 πέμπεις  
 οὐ δύναμαι δὲ φαγεῖν θλιβομένους ἀνέμους.

## 485.—ΗΑΙΟΔΩΡΟΥ

Τὰν Θέτιν αἰδῶ, χρυσοθεῖρα Θέτιν,  
 Νηρέος ἀθανάταν εὐαλοιο κόραν,  
 τὰν Διὸς ἐννεσίῃ Πηλεΐ γημαμένην,  
 τὰν αἰὼς ἀγλαΐαν, ἀμετέραν Παφίην·  
 ἃ τὰν δουριμανῇ, τὸν δ' Ἄρεα πτολεμῶν,  
 Ἑλλάδος ἀστεροπᾶν, ἐξέτεκεν λαγονῶν  
 διὸν Ἀχιλλῆα, τοῦ κλέος οὐράνιον·  
 τῇ ὑπὸ Πυρρα τέκεν παῖδα Νεοπτολεμον,  
 περσεπολεν Τρῶων, ῥυσιπολεν Δαναῶν.  
 Ἰηκοῖς ἦρως ἄμμι Νεοπτολεμε,  
 δλβιε, Πυθιάδε νῦν χθοῖ κευθομενε  
 δεχυνσο δ' εὐμενεων τάνδε θυηπαλίην,  
 πᾶν δ' ἀπέρικε δεὸς ἀμετέρας πολιοι.  
 τὰν Θέτιν αἰδῶ, χρυσοθεῖρα Θέτιν.

## THE DECLAMATORY EPIGRAMS

### 483. —ANONYMOUS

*On a Child who was poisoned by Peach<sup>1</sup> Kernels*

FROM the murderous Persians Perseus brought  
back a murderous fruit which caused the death of  
Theognostus' child.

### 484.—PALLADAS

ODYSSEUS once, when sailing on the sea, received  
as a gift a bag of winds—a very valuable thing  
But this my Aeolus of the windy heart sends me a  
fowl stuffed with wind. You send me winged winds,  
my friend, yes wind, and I can't eat compressed air

### 485.—HELIODORUS

*(From his Aethiopica, iii. 2)*

I SING Thetis, golden-haired Thetis, the immortal  
daughter of the sea-god Nereus, who by the counsel  
of Zeus wedded Pelus, the glory of the sea, our  
Aphrodite, her who bore from her womb the raging  
spearman, the Ares of war, the lightning of Greece,  
divine Achilles, whose glory reaches to heaven. By  
him Pyrrha bore Neoptolemus, the sacker of Troy  
and saviour of Greece. Be gracious unto us, blessed  
hero Neoptolemus, now lying in Delphian earth,  
receive favourably this sacrifice and ward off all fear  
from our city. Thetis I sing, golden-haired Thetis.

<sup>1</sup> = *Persicum malum*

## 486.—ΠΑΛΛΑΔΑ

Τὴν λαπάραν, τὴν αὐτὸς ἀποσφίγγας ἀποπέμπεις,  
εὖρεν ὃ παῖς λύσας φῦσαν ὑπηνέμιον.

## 487.—ΤΟΥ ΑΥΤΟΥ

Βρώματί μοι χοίρων συκιζομένων προέθηκας,  
ξηρῶν, διψαλέων, Κυπρόθεν ἔρχομένων.  
ἰλλ' ἐμὲ συκωθέντα μαθὼν ἢ σφάζον ἐτοίμως,  
ἢ σβέσον ἐκ δίψης νάματι τῷ Κυπρίῳ.

## 488.—ΤΡΥΦΩΝΟΣ

Τέρπης εὐφόρμυγα κρέων σκιαδεσσιν αἰοιδᾶν  
κάτθαν' ἔνεοσθησας ἐν Λακεδαιμονίοις,  
οὐκ ἄσπι πληγεῖς, οὐδ' ἐν βέλει, ἀλλ' ἐνὶ σύκῳ  
χείλεα. φεῦ· προφάσεων οὐκ ἀπορεῖ θάνατος.

## 489.—ΠΑΛΛΑΔΑ

Γραμματικοῦ θυγάτηρ ἔτεκεν φιλότητι μυγεῖσα  
παιδίον ἀρσενικόν, θηλυκόν, οὐδέτερον

## 490.—ΗΛΙΟΔΩΡΟΤ

Παντάρβην φορέουσα πυρὸς μὴ τάρβει ἔρωίνῃ  
ῥηιδίως Μοίραις καὶ τὰδόκητα πέλει.

## 491.—ΘΕΩΝΟΣ

Μονόστιχον εἰς τὴν ἰβδαμάδα

Ζεὺς, Ἄρης, Παφίη, Μῆνη, Κρόνος, Ἥλιος, Ἑρμῆς.

<sup>1</sup> A sort of baggie.

<sup>2</sup> A catbrosedus. Someone threw a fig into his mouth as he was singing, and this killed him.

## THE DECLAMATORY EPIGRAMS

### 486.—PALLADAS

WHEN my slave untied the paunch<sup>1</sup> you sent me,  
after tying it up yourself, he found it to be a belows  
full of air.

### 487.—BY THE SAME

YOU served me the food of fig-fattened pigs from  
Cyprus, dry and thirst-provoking. But when you  
find me sufficiently fig-fattened, either kill me at  
once or quench my thirst with Cyprian wine.

### 488. TRYPHO

TERRES,<sup>2</sup> harping beautifully at the Carneian feast  
of tabernacles, died among the Lacedæmonians,  
not wounded by a sword or a missile, but by a fig  
on the lips. Alas! Death is never at a loss for  
occasions.

### 489.—PALLADAS

A GRAMMARIAN'S daughter, having known a man,  
gave birth to a child which was masculine, feminine,  
and neuter.

### 490.—HELIODORUS

(*From his Asthynica*, vi. 11)

WHEN wearing the stone Pantarbes (Fear-all), fear  
not the force of fire. The unexpected<sup>3</sup> is easy for the  
Fates.

### 491.—THEON

*A Monasticism on the Days of the Week*

JOVE, Mars, Venus, Moon, Saturn, Sun, Mercury

<sup>1</sup> i. e. the perseaux tent the stone is called "Fear-all," and  
yet fears not fire.

# GREEK ANTHOLOGY

492. <Εἰς σκευή> στρατιῶται

Κεῖτο δ' ὁμοῦ σάκος, ἔγχος, <ἄκων>, θώρηξ, κόρυς,  
ἵππος.

493.—ΑΛΛΟ

Ἄσπις, τόξα, βέλενα, κόρυς, ξίφος, ἄλκιμον ἔγχος.

494.—ΑΛΛΟ

Ἴός, τόξα, σάκος, κυνέη, δόρυ, φύσγανον, θώρηξ.

495.—ΑΔΕΣΠΙΟΤΟΝ

Ἑλλάδος ἐνναετῆρες, ἀμεμφέες ἡγεμονίης,  
μηκετι πιστὰ φέροιτε δολοφρονέουσι γυναιξί.  
θῆλυτέρη μ' ἔδωκαςσε, τὸν οὐ κτάνε δῆϊος Ἐκτωρ.

496. ΑΘΗΝΑΙΟΤ

ὦ Στοικῶν μύθων αἰδήμονες, ὦ πανάριστα  
δόγματα ταῖς ἱεραῖς ἐνθέμενοι σελίσιν,  
τὰν ἀρετὰν ψυχᾶς ἀγαθὸν μόνον ἄδε γὰρ ἀνδρῶν  
μῦθον καὶ βίοντον ῥυστο καὶ πόλιος.  
σαρκος δ' ἀδυπάθημα, φίλον τέλος ἀνδράσιν ἄλλοις, ὃ  
ἢ μία τῶν Μνημῆς ἦνεσε θυγατέρων.

497.—ΚΡΑΤΗΤΟΣ

Ἐρωτα παύει λιμός· εἰ δὲ μή, χρόνος  
εἴαν δὲ μηδὲ ταῦτα τὴν φλόγα σβέσῃ,  
θεραπεία σοι τὸ λοιπὸν ἡρτήσθω βρόχος.

Bayer, in Wellesley's *Anthologia Palaeologia*, p. 187

## THE DECLAMATORY EPIGRAMS

### 492.—ANONYMOUS

*On a Soldier's Arms*

TOGETHER lay shield and sword, arrows, cuirass,  
helmet, horse.

### 493.—ANONYMOUS

*Another*

SHIELD, bow and arrows, helmet, sword, strong  
spear.

### 494.—ANONYMOUS

*Another*

ARROW, bow, shield, helmet, spear, sword, cu rass.

### 495.—ANONYMOUS

*(Spoken by Agamemnon)*

DWELLERS in Greece, noble chieftains, place no  
trust any longer in perfidious women. A woman  
overcame me, whom my foe Hector saw not.

### 496.—ATHENAEUS

HAIL ye who are learned in the Stoic lore, ye  
whose holy pages contain the very best of doctrines,  
that virtue is the soul's only good. This is the only  
doctrine that saves the lives and cities of men. But  
indulgence of the flesh, an end dear to others, is only  
approved by one of all Mnemosyne's daughters.<sup>1</sup>

### 497.—CRATES

HUNGER puts an end to love, or if not hunger,  
time. But if neither of these put out the fire, the  
only cure left for you is to hang yourself.

<sup>1</sup> i.e. Erato.

## 498.—ΑΔΗΛΟΝ

Μὴ θάπτειν τὸν ἄθαπτον, ἕα κυσὶ κύρμα γενεσθαι  
γῇ πάντων μήτηρ μητροφθόρον οὐ δέχεται ἄνδρα.

## 499.—ΑΔΗΛΟΝ

Σιγαλέως φέρεται πολὺς χρόνος· ἀλλὰ παρέρπων  
καὶ φωνᾷς κλέπτει φθεγγομένων μερυπῶν,  
καὶ μὴ φαινόμενος τοὺς φαινομένους ἱφανίζει,  
καὶ μὴ φαινομένους εἰς φανερόν προφέρει  
ὧ ζωῆς ἀόριστος ἐν ἀνθρώποισι τέλει τή,  
ἡμαρ ἐπ' ἡμαρ αἰεὶ πρὸς ζυφὸν ἐρχομένων.

## 500.—ΑΛΛΟ

Μηκέτι κληρονόμους ὀνομίζετε φέγγος ὀρώνας·  
τοὺς δ' ἀποθνησκοντας κληρονόμους λέγετε.  
οἱ νῦν κληρονόμοι νέκυες μέγα κέρδος ἔχουσι,  
τὴν ἀναχώρησιν τοῦ μογεροῦ βίотου.

## 501.—ΑΛΛΟ

Τὴν πόλιν οἱ νέκυες πρότερον ζῶσαν κατέλειψαν·  
ἡμεῖς δὲ ζῶντες τὴν πόλιν ἐκφερομεν.

## 502.—ΠΑΛΑΛΑΔΑ

Κονδίτου μοι δεῖ· τὸ δὲ κονδίτον πύθεν ἔσχευ  
τοῦνομα; τῆς φωνῆς ἐστὶ γὰρ ἀλλότριον  
τῆς τῶν Ἑλλήνων εἰ Ῥωμαικῶς δὲ καλεῖται,  
αὐτὸς ἂν εἰδείης, Ῥωμαικώτατος ὢν.  
σκεύασον οὖν μοι τοῦτο· τὸ γὰρ κατέχον με νόσημα  
τοῦ στομάχου χρηζει τοῦδε, λέγουσι, ποτοῦ.

## THE DECLAMATORY EPIGRAMS

### 498.—ANONYMOUS

#### *On a Persian*

Bury not the unburied, leave him to be the prey of dogs. Earth, the mother of all, will not receive the man who defiles the bed of his mother.

### 499.—ANONYMOUS

GREY Time goes along in silence, but as he creeps by he steals the voices of speaking men. Himself unseen, he makes the seen unseen and brings the unseen to light. O undetermined end of the life of men who day by day advance towards the dark!

### 500.—ANONYMOUS

No longer call the living heirs, but call the dead heirs. The dead are now heirs, and gain a great inheritance, departure from this wretched life.

### 501.—ANONYMOUS

#### *On an Earthquake*

The dead used to leave the city alive behind them, but we living now carry the city to her grave.

### 502.—PALLADAS

I require "conditum"<sup>1</sup> Where did "conditum" get its name from? for it is alien to the Greek tongue. If it is a Latin word you will know, who are such a good Latin scholar. Prepare it for me, then, for the malady of the stomach from which I suffer requires this drink, I am told.

<sup>1</sup> Wine spiced with honey and pepper.

# GREEK ANTHOLOGY

## 303.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἀλόγως ἐν διζύφοις δύναμιν τινα θείαν  
εἶναι ἔφη· χθές γοῦν †διζυφον ἐν χρονίῳ  
ἠπιάλω κάμνοντι τεταρταίῳ περιῆψα,  
καὶ γέγονεν ταχέως, οἷα πρώτων, ὑγίης.

## 501.—ΑΔΗΑΘΝ

Εἰς τὰς Μοῦσας

Καλλιόπη σοφίην ἥρωϊδος εὔρεν ἀοιδῆς·  
Κλειὸ καλλιχόρου κιθάρης μεληιδέα μολπῇν·  
Εὐτέρπη τραγικοῖο χοροῦ πολυηχέα φωνήν·  
Μελπομένη θνητοῖσι μελίφρονα βίρβιτον εὔρε·  
Τερψιχορῇ χαριεσσα πορεν τεχνήμονας αἴλους·  
ὕμνους ἀθανάτων Ἑρατῷ πολυτερπεας εὔρε·  
τέρψιας ὀρχηθμοῖο Πολύμνια πάνσοφος εὔρεν  
[ἰρμονίην πάσῃσι Πολύμνια δῶκεν ἀοιδαῖν]  
Οὐρανίῃ πόλον εὔρε καὶ οὐρανίων χορὸν ἄστρον  
κωμικὸν εὔρε Θάλεια βίον καὶ ἡθεα κεδνύ.

## 505.—ΑΛΛΟ

Εἰς τὰς αὐτὰς

Οὐκ ἶδε Τερψιχόρην ὁ ζωγράφος, ἀλλ' ὑπὸ τέχνας  
ψεύδεται ὀφθαλμοὺς δείκελον ἀτρεκίῃ.

Εἷ ποτε τερψινόοιο, φίλος, φόρμυγος ἀκούσης,  
τῇ Ἑρατῷ θαύμαζε τόσης εἰδημονα τέχνης.

Εὐτέρπη δονάκεσσι πολυτρήτοισι λιγαίνει,  
πνεῦμα σοφῆς ὀχετηγὸν ἐπισπείρουσα μελίσσης.

## THE DECLAMATORY EPIGRAMS

### 503.—BY THE SAME

I WAS not wrong in saying that there is a divine virtue in *disyphe*<sup>1</sup>. The other day at least I applied a *disyphe* to one suffering from a chronic quartan ague, and he became at once as fit as a dog tick.

### 504.—ANONYMOUS

#### *On the Muses*

CALLIOPE discovered the art of heroic verse, Cho the sweet music of the lyre which accompanies the dance, Euterpe the sonorous voice of the tragic chorus, Melpomene found for mortals the honey-toned barbitos, and charming Terpsichore gave us the artful flute, Erato invented cheering hymns to the gods, learned Polymnia the joys of the dance; Urania discovered the pole and the dance of the stars of heaven, and Thalia the plots and good moral teaching of comedy.

### 505.—ANONYMOUS

#### *On the Same*

THE painter never saw Terpsichore, but owing to his art the image deceives our eyes by its truth.

If, my friend, you ever hear the lyre that cheers the heart, admire Erato, who possesses such skill

Euterpe shrills on perforated reeds, scattering on them and forcing through them the spirit of the skilled bee.

<sup>1</sup> An unknown word, but possibly another form of *σιϋον*, the fruit of the jujube-tree.

Κωμικὸν ἀμφιέπων Θάλεια μέλος, ἔργα δὲ φωτῶν  
οὐχ ὁσίων θυμέλῃσι φιλοκροτάλοισιν ἀθύρω.

Εἰκόνα σῆς σοφίης ποτιδέρκεο· Καλλιύπης γὰρ  
εἰκόνα σῇ κραδίῃ λάμβανε τὴν σοφίην.

10

Δαφνοκόμοις Φοῖβοιο παρὰ τριπόδεσσι παλεύω  
Κλειώ, μαντοσύνης Μοῦσα καὶ ἱστορίας

Οὐρανίῃ ψήφοιο θεωρρήτω τιτὶ μέτρον  
ἡστρίων ἐδίδαξα παλινδίνητον ἀνάγκην.

Σκέπτεο χαλκεύφωνον ἐπισπέρχουσαν ἰοιδὴν  
Μελπομένην, ἐρατῆς ἱστορᾶς εὐεπίης.

15

Σιγῇ, φθεγγομένη παλίμης θελξίφρονα παλμόν,  
νεύματι φωνήεσσαν ἡπαργέλλουσα σιωπῇ.

## 506 -ΠΛΑΤΩΝΟΣ

Ἐννέα τὰς Μοῦσας φασὶν τινες· ὥς ὀλιγώρως  
ἤνιδε καὶ Σαπφῶ Λεσβοθεν ἡ δεκάτη.

## 507.—ΚΑΛΛΙΜΑΧΟΥ

Ἡσιόδου τό τ' αἶσμα καὶ ὁ τρόπος· οὐ τὸν ἀοιδῶν  
ἔσχατον, ἀλλ' ὀκνέω μὴ τὸ μελιχρότατον  
τῶν ἐπέων ὁ Σολεὺς ἀπεμάξατο. χαίρετε, λεπταὶ  
ῥήσιες, Ἀρήτου σύμβολον ἀγρυπνίης.

<sup>1</sup> This refers to pantomime or, as we should now call it, "ballet."

## THE DECLAMATORY EPIGRAMS

I, Thalia, am concerned with comic verse, and I present in play, on the scene that loves the castanets, the actions of immoral people

---

Look on the image of thy wisdom, for thy heart should conceive Caliope's image to be wisdom.

---

I, Clio, dwell by the laureled tripods of Phoebus, the Muse of prophecy and history

---

I, Urania, through calculations revealed by God, teach the recurring necessity of the stars' motions.

---

Look on Melpomene, skilled in lovely eloquence, giving force to brazen-voiced epic song.

---

I, Polymnia, am silent, but speak through the entrancing motions of my hands, conveying by my gestures a speaking silence.<sup>1</sup>

---

### 506.—PLATO

SOME say the Muses are nine, but how carelessly  
Look at the tenth, Sappho from Lesbos.

### 507.—CALLIMACHUS

*On the Phaenomena of Aratus*

The rhythm and the manner are Hesiod's. He of Soli took as a model not the worst of poets, but, I am afraid, the most honeyed of his verses.<sup>2</sup> Hail! delicate phrases, the monument of Aratus' sleepless nights.

<sup>2</sup> It is difficult to see the point, but I do not venture to adopt Toup's *μη < οβ>*, "not the most honeyed." The reference is to Hesiod, *Works and Days*, 383 seq.

## 508.—ΠΑΛΛΑΔΑ

Ὅταν θεῇ τις ἡμέραν ἰδεῖν καλήν,  
 συντυγχείων σοι γίνεται καλὴμέρος·  
 τοῦναντίον δὲ καὶ τις εἰ θέλοι παθεῖν,  
 μὴ συντυχῶν σοι γίνεται κακὴμέρος.

## 509.—[ΑΤΣΙΣΤΡΑΤΟΥ]

Κωλιίδες δὲ γυναῖκες ἑρετμοῖσι φρύξουσιν.

## 510.—ΑΔΙΛΑΟΝ

Γῆμε Κριτιωνιανός με, Σόλων ἐτέκνωσεν ἐκλήθην  
 Μελτίνη· πλίσσθην ἀνδρὸς ἐμοῦ παλῆμαις.

## 511.—ΑΔΙΛΑΟΝ

Χιονέην τρίχα Παιήων ἐκέλευέ με χρυσῷ  
 δαιδιάλλειν ἱγανοφροσύνη, ἐτέλεσσα δὲ χαίρων,  
 οὔνεκεν ἐξ ἐμέθεν τόδε οἱ θυμῆρες ἔκρινεν.

## 512.—ΑΔΗΛΑΟΝ

Εἰς βίβλον

Ἐμμενέως Πρώτσιο δεδεγμένος ὄργια βίβλου  
 Φιλοππου γραφίδεσσι δεδευγμένα βένθεα μύθων,  
 κοιράνου Αὔσουίωσι διδάσκαλε, ἴλαος εἴης.

## 513.—ΚΡΙΝΑΓΟΡΟΥ

Δράμασιν ἐν πολλοῖσι διέπρεπες, ὅσσα Μένανδρος  
 ἔγραφεν, ἢ Μουσέων σὺν μῆ ἢ Χαρίτων.

<sup>1</sup> From Herodotus, viii. 96. Colias was near Salamis, and the prophecy is said to have been made long before the battle. <sup>2</sup> Critoniasus was a sculptor.

## THE DECLAMATORY EPIGRAMS

### 508.—PALLADAS

If one wishes to enjoy a happy day, meeting you makes his day a good one; but if one wishes the contrary, not meeting you makes it a bad one.

### 509.—LYSISTRATUS THE SEER

THE women of Colias shall cook with oars.<sup>1</sup>

### 510.—ANONYMOUS

CRITONIANUS married me, Solon begat me, my name was Meltime, I was moulded by the hands of my husband.<sup>2</sup>

### 511.—ANONYMOUS

ASCLEPIOS ordered me in his kindness to adorn his grey locks with gold, and I gladly did it, since he deemed this service on my part to be pleasing to him.<sup>3</sup>

### 512.—ANONYMOUS

*On a Book*

TEACHER of the ruler of Rome, be gracious to me, accepting kindly the mysteries of the book of Protus, the deep words revealed by the pen of Philoponus.<sup>4</sup>

### 513.—CRINAGORAS

*On an Actor*

THOU didst excel in the many dramas that Menander, with one of the Muses or one of the Graces, wrote.

<sup>1</sup> A dedication to Aesculapius after a cure.

<sup>4</sup> Protus appears to be author, Philoponus the scribe of the book, but all is mysterious.

## 514.—ΑΛΛΟ

Ἴδ' γάμον εὖ ξέσσειν<sup>1</sup> με νεοζεύκτοιο Προκίλλης  
 τὸν νυμφῶν θαλάμοις αἰὲν αἰδόμενον,  
 εὐξήμενος τάδε Μῆνις ὁ κωμικός· "ὦ Ὑμεναιε,  
 ἔρχεο καὶ νύμφῃ καὶ γαμέοντι φίλος."

## 515.—ΑΛΛΟ

Τρεῖς εἰς' αἱ Χάριτες· σὺ δὲ δὴ μία ταῖς τρισὶ ταύταις  
 γεννηθῆς, ἢν' ἔχωσ' αἱ Χάριτες Χάριτα.

## 516.—ΚΡΙΝΑΓΟΡΟΥ

"Ἔρδοι τὴν ἑμαθέν τις," ὅπου καὶ ὑπ' Ἀλπίας  
 ἄκρας  
 ληῖσται λασίαις ἀμφίκομαι κεφαλαῖς,  
 φωρῆς ἰπτόμενοι, φύλακας κύνας ὥδ' ἀλέονται·  
 χρίονται νεφροῖς πῖαρ ἔπεστιν ὅσον,  
 ψευδόμενοι ῥινῶν ὀξὺν στίβον. ὦ κακὸν εἰρεῖν  
 ῥήτεραι Λιγύων μήτιες ἢ ἀγαθόν.

## 517.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΟΥ

Ὅρφεὺς θήρας ἔπειθε, σὺ δ' Ὅρφέα Φοῖβος ἐνέκα  
 τὸν Φρύγα, σοὶ δ' εἵκει μελπομένῳ, Γλάφυρε,  
 οὐνομα καὶ τέχνης καὶ σώματος οὐ κεν Ἀθηνῇ  
 ἔρριψεν λωτοὺς τοῖα μελιζομένη,  
 οἷα συ ποικιλοτερπές· ἀφύπνωσαι κεν ἀκούων  
 αὐτὸς Πασιθέης Ὑπνος ἐν ἀγκαλίῳ

<sup>1</sup> I write εἰ ξέσσειν for ἔξασεν.

<sup>1</sup> cp. v. 146.

<sup>2</sup> In the year 27 B.C. Crinagoras accompanied Augustus on his journey to Spain, passing through Liguria.

## THE DECLAMATORY EPIGRAMS

### 514.—ANONYMOUS

I AM the god who is always chanted in the chambers of brides, and Menis, the comic actor, polished me well for the wedding of newly-married Procila, and sent me with this prayer: "Go, Hymenaeus, in friendly wise, to both bride and bridegroom.

### 515.—ANONYMOUS

THE GRACES are three, and thou art one born for these three, that the GRACES may have a Grace.<sup>1</sup>

### 516.—CRINAGORAS

"LET every man ply his own trade," indeed. Under the high Alps the shock-headed robbers, when they have a job in hand, thus avoid the watch-dogs. They graze themselves thickly with kennel-fat to deceive the dogs keen scent. It is more ready in devising evil than good, the Ligurian mind.<sup>2</sup>

### 517.—ANTIPATER OF THESSALONICA

ORPHEUS charmed beasts and thou charmest Orpheus. Phoebus vanquished the Pnygian,<sup>3</sup> but he yields to thee when thou playest, Glyphyrus the name<sup>4</sup> suits both thy art and thy person. Athena would never have thrown the flute away<sup>5</sup> had she made such music as thou, master of varied delight. Sleep himself, lying in Pasithea's arms, would awake if he heard thee.

<sup>1</sup> Marryss.      <sup>2</sup> = refined.

<sup>3</sup> Athena invented the flute, but threw it away in disgust as playing it disfigured her.

## 518.—ΑΛΚΑΙΟΥ ΜΕΣΣΗΝΙΟΥ

Μακίνου τείχη, Ζεῦ Ὀλύμπιε· πάντα Φιλίππῳ  
 ἄμβρατ' ἀλκείας κλείε πύλας μακάρων.  
 χθὼν μὲν δὴ καὶ πόντος ὑπὸ σκηπτροισι Φιλίππου  
 δέδμηται· λοιπὰ δ' ἅ πρὸς Ὀλυμπον ὁδός.

## 519.—ΤΟΥ ΑΥΤΟΥ

Πίομαι, ὦ Αθηναίε, πολὺ πλέον ἢ πῖε Κύκλωψ  
 νηδὺν ἀνδρομέων πλησάμενος κρεάων·  
 πίομαι. ὥς ὄφελόν γε καὶ ἔγκαρρον ἐχθροῦ ἡράξας  
 βρέγμα Φιλιππείης ἐξέπειν κεφαλῇς·  
 ὥσπερ ἑταιρείοιο παρὰ κρητῆρι φονοιο  
 γεύσας<sup>1</sup>, ἐν ἀκρήτῳ φάρμακα χενύμενος.

## 520. ΑΛΛΟ

Ἀλκαίου τάφος οὗτος, ὃν ἔκτανεν ἡ πλατύφυλλος  
 τιμωρὸς μοιχῶν γῆς θυγάτηρ ῥάφανος.

## 521.—ΑΔΕΣΧΗΟΤΟΝ

Εἰς Σαπφῶ κυρὰ τῶν Μουσῶν

Οὐκ ἄρα σοί γε ὀλιζον ἐπὶ κλέος ὥπασε Μοῖρα  
 ἥματι, τῷ πρώτῳ φῶς ἴδες ἡελίου,  
 Σαπφῶ<sup>1</sup> σοὶ γὰρ ῥῆσιν ἐνευσσαμεν ἀφθιτον εἶμεν,  
 σὺν δὲ πατὴρ πάντων νεύσεν ἐρισφάραγος·  
 μέλψῃ δ' ἐν πάντεσσιν ἀοίδιμος ἀμερίοισιν,  
 οὐδὲ κλυτὰς φάμας ἔσσεαι ἠπεδανά.

<sup>1</sup> The epigram is of course ironical. Alcaeus, as the next epigram shows, was the bitter enemy of King Philip V.

## THE DECLAMATORY EPIGRAMS

### 618. ALCAEUS OF MESSENE

HERENTEN thy walls, Olympian Zeus, all is accessible to Philip: shut the brazen gates of the gods. Earth and sea he vanquished under Philip's sceptre: there remains the road to Olympus.<sup>1</sup>

### 519. — BY THE SAME

*(Addressed to King Philip, son of Demetrius)*

I DRINK, Bacchis, I drink, yes, deeper than the Cyclops drunk when he had filled his belly with the flesh of men, would I could dash out the brains of my foe and drain Philip's skull to the dregs, Philip who tastes of the blood of his friends as he carouses, pouring poison into the wine.<sup>2</sup>

### 520. — ANONYMOUS

*On Alcaeus (probably by his enemy King Philip)*

THIS is the tomb of Alcaeus who was killed by the broad-leaved daughter of earth, the radish, punisher of adulterers.

### 521. — ANONYMOUS

*The Muses to Sappho*

No little fame, Sappho, did Fate grant thee on the day thou didst first see the sun. For we consented that thy utterances should be immortal, and the Father of all, the Thunderer, approved. All men shall sing thee, and thou shalt not lack glorious report.

<sup>1</sup> Philip is said to have poisoned Aratus, among others, in this manner.

## 522.—ΑΔΕΣΠΙΟΤΟΝ

Ἴλιός, ὦ μέγα ἔργον, Ὀδυσσεύης τε τὸ σῶφρον  
 γράμμα, τὸ καὶ Τροίῃ θῆκεν ἴσην Ἰθάκην,  
 τὸν με γέροντ' αὖξειτ' ἐς αἰὲν νέον· ἡ γὰρ Ὀμήρου  
 σειρὴν ὑμετέρων ρεῖται ἀπὸ στομάτων.

## 523.—ΑΔΗΛΟΝ

Καλλιόπη πολύμυθε μελισσοβότου Ἰλικῶνος,  
 τίκτε μοι ἄλλον Ὀμηρον, ἐπεὶ μύλεν ἄλλος Ἀχιλ-  
 λεύς.

## 524.—ΑΔΕΣΠΙΟΤΟΝ

Ὕμνος εἰς Διόνυσον

Μέλπωμεν βασιλῆα φιλεύιον, Εἰραφιώτην,  
 ἄβροκομην, ἀγροῖκον, ἀοίδιμον, ἀγλαόμορφον,  
 Βοιωτόν, Βρόμιον, βακχεύτορα, βοτρυοχαίτην,  
 γηθόσυτον, γονόεστα, γυγαντολέτην, γελῶντα,  
 Διογενῆ, δίγονον, διθυραμβογενῆ, Διόνυσον, 5  
 Εὖϊον, εὐχαίτην, εὐάμπελον, ἐγρεσίκωμον,  
 ξηλαῖον, ξάχολον, ξηλήμονα, ξηλοδοτήρα,  
 ἥπιον, ἡδυπότην, ἡδύθροον, ἡκεροπῆα,  
 θυρσοφόρον, Θρήϊκα, θιασώτην, θυμολέοντα,  
 Ἰνδολέτην, ἱμερτόν, ἰσπλόκον, ἱραφιώτην, 10  
 κωμαστήν, κεράον, κισσοστέφανον, κελαδεινόν,

## THE DECLAMATORY EPIGRAMS

### 522.—ANONYMOUS

*Iliad*, thou great work, and *Odyssey*, chaste poem,  
that hast made Ithaca Troy's equal, make me, the  
old man, grow in eternal youth, for from your lips  
flows the Siren song of Homer

### 523.—ANONYMOUS

CALLIOPE, eloquent goddess of Helicon the pasture  
of bees, bear me a second Homer, since a second  
Achilles has come.

### 524.—ANONYMOUS

*A Hymn to Dionysus (containing his Epithets in  
Alphabetical Order)*

Let us chant the king who loves the call of Euboe,  
the King Enaphiotes,<sup>1</sup>

Tender-haired, rustic, much besung, fair of form,  
Boeotian, Bromius, reveler, with vine-leaves in his hair,  
Merry, productive, slayer of giants, the laughter,  
Son of Zeus, twice-born, son of the Dithyramb,  
Dionysus,

Eurus, with lovely locks, rich in vines, awaker of revels,  
Jealous, very wrathful, envious, bestower of envy,  
Gentle, sweet drinker, sweet-voiced, coxener,  
Thracian, thyrsus-bearing, boon-companion, lion-  
hearted,

Slayer of Indians, desirable, twiner of violets, hiero-  
phant,

Reveller, horned, ivy-crowned, noisy,

<sup>1</sup> The meaning of this epithet is quite unknown.

Λυδόν, λυγαῖον, λαθικηδέα, λυσιμέριμον,  
 μύστην, μαινύλιον, μεθυδῶτην, μυριόμορφον,  
 νυκτέλιον, νόμιον, νεβρωδεα, νεβριδόπεπλον,  
 ξυστοβόλον, ξυνόν, ξινοδῶτην, ξανθοπάρηνον, 15  
 ὀργίλον, ὀβριμόθυμον, ὀρέσκιον, οὔρεσιφοῖτην,  
 πουλυπότην, πλαγκτῆρα, πολυστέφανον, πολύκωμον,  
 ῥηξίνοον, ῥαδινόν, ῥιπνώδεα, ῥηνοφορῆα,  
 σκιρτητόν, Σάτυρον, Σεμελιγενέτην, Σεμελῆα,  
 τερπνόν, ταυρισπύον, Τυρρηνολέτην, ταχύμηνιν, 20  
 ὑπνοφόβην, ὑγρόν, ὑμενήϊον, ὑλήεντα,  
 φηρομανῆ, φρικτόν, φιλομειδέα, φοιταλιώτην,  
 χρυσόκερων, χαρίεντα, χαλίφρονα, χρυσεομήτην,  
 ψυχοπλανῆ, ψεύστην, ψοφομήδεα, ψυχοδαϊκτῆν,  
 ὄριον, ὠμηστήν, ὠρεῖτροφον, ὠρεσίδουπον. 25  
 μέλπωμεν βασιλῆα φιλεΰιον, Εἰραφιώτην.

## 525.—ΑΔΕΣΠΟΤΟΝ

Ὕμνος εἰς Ἀπόλλωνα

Ὕμνέωμεν Παιᾶνα μέγαν θεὸν Ἀπόλλωνα,  
 ἄμβροτον, ἀγλαόμορφον, ἀκερσεκόμην, ἀβροχαίτην,  
 βριθύνοον, βασιλῆα, Βελεσσιχαρῆ, βιωδῶτην,  
 γηθόσυνον, γελῶντα, γυγαντολέτην, γλυκύθυμον,  
 290

## THE DECLAMATORY EPIGRAMS

Lydian, lord of the wine-press, dispeller of care,  
Healer of sorrow, mystic, frenzied, giver of wine,  
    thousand-suaped,  
God of the night, shepherd god, fawn-like, clothed  
    in fawn-skin,  
Spear-thrower, common to all, giver of guests, yellow-  
    haired,  
Prone to anger, stout of heart, lover of the mountain  
    shade, wanderer on the mountains,  
Deep drinker, wanderer, wearer of many garlands,  
    constant reveller,  
Mind-breaker, slender, wrinkled, clad in sheep-skin,  
Leaper, satyr, son of Semele,  
Jovial, bull-faced, slayer of Tyrrhenians, swift to wrath,  
Chaser of sleep, liquid, hymeneal, dweller in the woods,  
Mad for wild beasts, terrible, laughter-loving, wan-  
    derer,  
Golden-nomed, graceful, relaxer of the mind, golden  
    filleted,  
Disturber of the soul, liar, bent on noise, tearer of the  
    soul,  
Seasonable, eater of raw flesh, nurtured on the moun-  
    tains, making clamour on the mountains.  
Let us chant the King who loves the call of Euhoe,  
    the King Eraphiotes.

525.—ANONYMOUS

### *A similar Hymn to Apollo*

Let us hymn Paean the great god, Apollo,  
Immortal, gloriously formed, unshorn, soft-haired,  
Stern hearted, king, delighting in arrows, giver of  
    life,  
Joyous, laughing, slayer of giants, sweet-hearted,

Διογενῆ, Διοπαίδα, δρακοντολέτην, δαφνογηθῆ,  
 εὐλαλον, εὐρυβίην, ἑκατηβόλον, ἐλπιδοδώτην,  
 ζωογόνον, ζάθεον, Ζηνόφρονα, ζηλοδοτῆρα,  
 ἥπιον, ἡδυεπῆ, ἡδύφρονα, ἡπιόχειρα,  
 θηροφόνον, θαλερόν, θελξίφρονα, θελγεσίμυθον,  
 ἰαφέτην, ἰμερτόν, ἰήϊον, ἰπποκορυστήν,  
 κοσμοπλόκον, Κλάριον, κρατερύφρονα, καρπογέ-  
 νεθλον,

Λητογενῆ, λαρόν, λυρογηθῆ, λαμπετόωντα,  
 μυστιπόλον, μάντιν, μεγαλήτορα, μυριόμορφον,  
 νευροχαρῆ, νοερόν, νηπενθέα, νηφαλιῆα,  
 ξυνοχαρῆ, ξυνόν, ξυνόφρονα, ξυνοδοτῆρα,  
 ὄλβιον, ὄλβιοεργόν, Ὀλύμπιον, οὐρεσιφοίτην,  
 πρηϋν, πανδερκῆ, παναπήμονα, πλουτοδοτῆρα,  
 ῥυσίπονον, ῥοδόχρουν, ῥηξήτορα, ῥηξικέλευθον,  
 σιγαλόεντα, σοφόν, σελαπγενέτην, σωτήρα,  
 τερψίχορον, Τιτᾶνα, τελέστορα, τιμῆντα,  
 ὕμναγόρην, ὕπατον, ὑψαύχενα, ὑψηλέντα,  
 Φοῖβον, φοιβάζοντα, φιλοστέφανον, φρενογηθῆ,  
 χρησимаγόρην, χρύσειον, χρυσόχροα, χρυσαβέλεμον,  
 ψαλμοχαρῆ, ψάλτην, ψευσίστιγα, ψυχοδοτῆρα,  
 ὠκύπον, ὠκυεπῆ, ὠκύσκοπον, ὠρεσιδώτην,  
 ὕμνέωμεν Παιᾶνα μέγαν θεὸν Ἀπόλλωνα.

## THE DECLAMATORY EPIGRAMS

Son of Zeus, slayer of the dragon, lover of the laurel,  
Sweet of speech, of ample might, far-shooter, giver  
of hope,  
Creator of animals, divine, Jove-minded, giver of zeal,  
Mild, sweet-spoken, sweet-hearted, gentle-handed,  
Slayer of beasts, blooming, charmer of the spirit, soft-  
speaking,  
Shooter of arrows, desirable, healer, charioteer,  
Weaver of the world, Clarian, strong-hearted, father  
of fruits,  
Son of Leto, pleasant, delighting in the lyre, resplen-  
dent,  
Lord of the mysteries, prophet, magnanimous, thou-  
sand-shaped,  
Lover of the bow-string, wise, stiller of grief sover,  
Lover of community, common to all, taking thought  
for all, benefactor of all,  
Blessed, making blessed, Olympian, dweller on the  
hills,  
Gentle, all-seeing, sorrowless, giver of wealth,  
Saviour from trouble, rose-coloured, man-breaker,  
path-opener,  
Glistening, wise, father of light, saviour,  
Delighting in the dance, Titan, initiator, revered,  
Chenter of hymns, highest, stately, of the height,  
Phoebus, purifier, lover of garlands, cheerer of the  
spirit,  
Utterer of oracles, golden, golden-complexioned,  
golden-arrowed,  
Lover of the lyre, harper, hater of lies, giver of the  
soul,  
Swift-footed, swift-voiced, swift of vision, giver of  
seasons  
Let us hymn Paeon the great god, Apollo.

## 526.—ΑΛΦΕΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Κλεῖε, θεός, μεγάλοιο πύλας ἀκμήτας Ὀλύμπου.  
 φρούρει, Ζεῦ, ξαθέαν αἰθέρος ἀκρόπολιν.  
 ἤδη γὰρ καὶ πόντος ὑπέξευκται δορὶ Ῥώμης,  
 καὶ χθών· οὐρανὴ δ' οἶμος ἐτ' ἔστ' ἄβατος.

## 527.—ΧΡΗΣΜΟΣ

Τλῆθι λεων ἄτλητα παθὼν τετληότε θυμῷ·  
 οὐδεὶς ἀνθρωπῶν ἀδικῶν τίσιν οὐκ ἀπατίσει.

## 528.—ΠΙΛΛΑΛΛΑΔΑ

Εἰς τὸν οἶκον Μαρίνης

Χριστιανοὶ γεγαῶτες Ὀλύμπια δώματ' ἔχοντες  
 ἐνθάδε ναιετάουσιν ἀπήμονες· οὐδὲ γὰρ αὐτοὺς  
 χῶνῃ φόλλην ἄγουσα φερέσβιον ἐν πυρὶ θήσει.

## 529.—ΑΔΗΛΟΝ

Ἐς κλινύριον πόρνης ἀπὸ δούλης

Λέκτρον ἐνὸς φεύγουσα λέκτρον πολλοῖσιν ἐτύχθη.

## 530.—ΑΔΗΛΟΝ

Εἰς ἀρχοντα ἀνάξιον

Οὐκ ἐθέλουσα Τύχῃ σε προήγαγεν, ἀλλ' ἵνα δείξῃ,  
 ὥς δτι καὶ μέχρι σοῦ πάντα ποιεῖν δύναται.

<sup>1</sup> Imitated from No. 519, which ep.

<sup>2</sup> v. 26 given in a dream to Hipparchus.

## THE DECLAMATORY EPIGRAMS

### 526 —ALPHEIUS OF MYTILENE

SHUT, O god, the tireless gates of great Olympus,  
keep, O Zeus, the holy castle of heaven. Already  
sea and earth are subdued by the Roman arms, but  
the path to heaven is still untrodden.<sup>1</sup>

### 527 —ORACLE FROM HERODOTUS<sup>2</sup>

LION, with long-suffering heart, bear the unbearable.  
No evil man can escape punishment.

### 528.—PALLADAS

*On the House of Maron*

THE inhabitants of Olympus,<sup>3</sup> having become  
Christians, live here undisturbed, for here they  
shall not be put on the fire in the melting-pot that  
produces necessary small change.

### 529.—ANONYMOUS

*On the Bed of a Harlot made of Laurel*

I who fled the bed of one,<sup>4</sup> am made a bed for  
many.

### 530.—ANONYMOUS

*On an Unworthy Magistrate*

FORTUNE did not willingly give you advancement,  
but to show that her omnipotence reaches even as  
low as you.

<sup>2</sup> Bronze statues of the heathen gods.

<sup>4</sup> Daphne fled from Apollo to preserve her chastity.

# GREEK ANTHOLOGY

## 531.—ΑΔΗΛΟΝ

Εἰς Ἰσαύρους

Αὔραις ἴσα θέουσιν, ὅθεν λάχον οὖνομα τοῦτο.

## 532.—ΑΔΗΛΟΝ

Εἰς κολόκυνθον

Ἐπέ μοι, ὅ κολόκυνθε, τίνας χάριν εἰσέτι καὶ νῦν  
οὐ σικύων ἐφάνη διερὸν γένος, οὐ κολοκύνθων.

Ὁ κολόκυνθος πρὸς ταῦτα

Ζηνὸς ἐπομβρήσαντος ἐπεκλύσθησαν ἄρουραι,  
ἡμετέρην δ' ἀέκουσαν ἔτι κρύπτουσι γενέθλην.

## 533. ΑΔΙΛΟΝ

Εἰς τὸν ἀπὸ κοινοῦ κατερχόμενον θηριομάχην

Κοινοὺν ἀνὴρ κατέπηξε, δέμας δ' εἰς ἀέρα ρίψας  
ἰδνώθη προκάρηνος, ἀνεγρομένοιο δ' ὑπερθεῖν  
θηρὸς ὑπερκατέβαινεν ἐνστρέπτοιαι πόδεσσιν  
οὐδὲ λαβὼν λαοὶ δὲ μέγ' ἴαχον· ἔκφυγε δ' ἀνὴρ.

## 534.—ΑΔΗΛΟΝ

Εἰς Ἀρτεμιν

Ἀρτεμις ἰδρώουσα προάγγελός ἐστι κυδοιμοῦ.

## 535.—ΑΔΛΟ

Κισσῷ μὲν Διόνυσος ἀγάλλεται, αἰγίδι δὲ Ζεὺς,  
οἱ ναέται ξείνοισι, ἡ δὲ πόλις ναέταις

## THE DECLAMATORY EPIGRAMS

531.—ANONYMOUS

*On the Isaurians*

THEY run equal to the winds, hence their name,<sup>1</sup>

532.—ANONYMOUS

*To a Pumpkin*

TELL me, pumpkin, why even so late as this the watery tribe of cucumbers and pumpkins has not appeared

*The Pumpkin's Reply*

ZEUS rained heavily and flooded the fields, which still hide our race against our will.

533.—ANONYMOUS

*On a Beast-fighter who escaped by means of a Pole*

A MAN fixed a pole on the ground, and throwing himself into the air made a somersault, and with his nimble feet passed over the back of the beast that was rushing at him. It failed to catch him, the people applauded loudly and the man escaped.

534.—ANONYMOUS

*On Artemis*

ARTEMIS, sweating, forbodes war.

535.—ANONYMOUS

DIONYSUS gorges in ivy, Zeus in the aegis, the inhabitants of this city in their hospitality, and the city in her inhabitants.

<sup>1</sup> *Isos*, equal; *aura*, wind.

# GREEK ANTHOLOGY

536. —ΑΛΛΟ

Εἰς Ἀλφειῶν ποταμόν

Ἄβροχον ἐν πελάγεσσι δι' ὕδατος ἔπλεεν ὕδωρ.

537 —ΝΕΣΤΟΡΟΣ ΝΙΚΑΕΩΣ

Τίπτε με θρυλήσαντες ἐμὴν ἀπεπαύσατ' αἰοιδὴν,  
ἵππεὺς ἵππεύειν ἐδάη, καὶ αἰοιδὸς αἰεῖδεν  
ἦν δέ τις ἵππεύειν διδάως ἐθέλῃσιν αἰεῖδεν,  
ἀμφοτέρων ἡμαρτε, καὶ ἵπποσύνης καὶ αἰοιδῆς.

538. —ΑΔΗΛΟΝ

Ἔχῃ τὰ κδ' γράμματα

Ἄβροχίτων δ' ὁ φύλαξ θηροζυγοκαμψιμέτωπος.

539. —ΑΛΛΟ

Ὅροιον

Ἄβρὸς δ' ἐν προχοαῖς Κύκλωψ φθογγύζετο μύρμηξ.

540. —ΑΔΗΛΟΝ

Μὴ ταχὺς Ἡρακλείτου ἐπ' ὀμφαλὸν εἴλεε βίβλον  
τοῦφροῦ· μάλα τοι δύσβατος ἀτραπιτός.  
δρῦνη καὶ σκότος ἐστὶν ἀλάμπετον· ἦν δὲ σε μύστης  
εἰσαγάγῃ, φανεροῦ λαμπρότερ' ἡελίου.

541. —ΑΝΤΙΠΑΤΡΟΥ

Θεογένης Πείσωνι τὰ τεχνήεντα κύπελλα  
πέμπει· χωρούμεν δ' οὐρανὸν ἀμφότερα·

<sup>1</sup> He means that his detractors know nothing of poetry and should confine themselves to matters they understand.

## THE DECLAMATORY EPIGRAMS

536.—ANONYMOUS

*On the River Alphens*

WATER in the sea travelled through water without getting wet.

537.—NESTOR OF NICAËA

Why did you make a disturbance and stop my song? A rider has learnt how to ride, and a singer how to sing. But if one who has learnt riding wants to sing, he is a failure in both riding and singing.<sup>1</sup>

538, 539.—ANONYMOUS

*These Nonsense Verses each contain all the Letters of the Alphabet.*

540.—ANONYMOUS

Do not rapidly unfold to the end of the roll<sup>2</sup> the book of Heraclitus the Ephesian. The path is very difficult, and all is mist and unillumined darkness; but if one initiated introduce you, it is clearer than the bright sun.

541. ANTIPATER OF THESSALONICA

THEOGENES sends to Piso<sup>3</sup> the skilfully wrought bowls, and both of us together contain the heavens.

<sup>2</sup> = Latin *unhiliere*.

<sup>3</sup> See No. 428

## GREEK ANTHOLOGY

δοιὰ γὰρ ἐκ σφαίρης τετμήμεθα, καὶ τὸ μὲν ἡμῶν  
τοὺς νοτίους, τὸ δ' ἔχει τείρεα τὰν Βορρῆ.  
ἀλλὰ σὺ μηκέτ' Ἀρηγιον ἐπίβλεπε· δισσὰ γὰρ  
ἰμφοῖν  
μέτρα πίων ἄθρεῖς πάντα τὰ φαινόμενα.

### 542. -ΚΡΙΝΑΓΟΡΟΤ

Θιάρσει καὶ τέτταρσι διαπλασθέντα προσώποις  
μῦθον καὶ τούτων γράψαι ἔτι πλέοσιν·  
οὔτε σὲ γὰρ λείψουσι, Φιλανίδη, οὔτε Βάθυλλον,  
τὸν μὲν αἰοιδῶν, τὸν δὲ χερῶν χάριτες

### 543.—ΦΙΛΙΠΠΙΟΤ

Θεσσαλὴς εὖιππος ὁ ταιρελάτης χορὸς ἀνδρῶν,  
χερσὶν ἀτευχίτοις θηρσὶν ὀπλιζόμενος,  
κεντροτυπεῖς πῶλους ζεύξε σκιρτήματι ταύρων,  
ἀμφιβαλεῖν σπεύδων πλέγμα μετωπίδιον  
ἀκρότατον δ' ἐς γῆν κλίνας ἅμα κεῦροπον ἅμμα  
θηρὸς τὴν τύσσην ἐξεκύλισε βίην.

### 544.—ΑΔΔΑΙΙΟΤ

Ἰνδὴν βήρυλλον με Τρύφων ἀνέπεισε Γαλήνην  
εἶναι, καὶ μαλακαῖς χερσὶν ἀνῆκε κόμας·

<sup>1</sup> i. e. each is a perfect hemisphere.

<sup>2</sup> Bathylus was a celebrated pantomime-dancer. Philonides, it would seem, sang his pieces himself. In these pieces one singer and one dancer took all the different parts, which, of course, were played one after the other.

## THE DECLAMATORY EPIGRAMS

We are both carved out of a sphere,<sup>1</sup> and one of us contains the southern constellations, the other the northern. No longer consult Aratus, for if you empty us both you see all the Phaenomena.

### 542.—CRINAGORAS

NEVER fear, Philonides, write a piece composed for four parts or even more, for neither your singing nor the motions of Bathyllus' hands shall be lacking in grace.<sup>2</sup>

### 543.—PHILIPPUS

THE well-mounted troupe of bull-fighters from Thessaly, armed against the beasts with no weapons but their hands, spur their horses to run alongside the galloping bull, bent on throwing round its neck the noose of their arms. At the same time pulling it towards the ground by thus hanging themselves at the end of its neck and weighing down its head, they roll over even such a powerful brute.<sup>3</sup>

### 544.—ADDAEUS

*On a Figure of Galene cut by Tryphon*<sup>4</sup>

TRYPHON coaxed me, the Indian berry, to be Galene, the goddess of Calm, and with his soft hands let

<sup>1</sup> It is implied, of course, that the man throws himself off his horse. In Hesiodorus (x 30) the man is described as throwing his arms round the bull's neck and burying his face between its horns, and this seems to be what is meant here.

<sup>4</sup> A famous gem-carver, some of whose work we possess.

ἤνιδε καὶ χεῖλη νοτερὴν λειοῦντα· θύλασσαν,  
καὶ μαστοὺς, τοῖσιν θέλγω ἀνηνεμῖην  
ἦν δέ μοι ἡ φθονερὴ νεύση λίθος, ὡς ἐν ἐτοίμῳ  
ᾧρμημαι, γνωση καὶ τάχα πηχομένην.

δ

## 545.—ΚΡΙΝΑΓΩΡΟΤ

Καλλιμάχου τὸ τορευτὸν ἔπος τόδε· δὴ γὰρ ἐπ' αὐτῷ  
ὦνῆρ τοὺς Μουσέων παντας ἔσεισε κάλους.  
ἄειδει δ' Ἐκάλης τε φιλοξείνοιο καλὴν  
καὶ Θησεῖ Μαραθῶν οὐς ἐπέθηκε πόνους,  
τοῦ σοὶ καὶ νεαρὸν χειρῶν σθένος εἶη ἄρεσθαι,  
Μύρκελλε, κλεινοῦ τ' αἶνον ἶσον βιότου.

δ

## 546.—ΑΝΤΙΦΙΛΟΤ

Κῆν πρύμνη λαχέτω μέ ποτε στιβάς, αἴ θ' ὑπὲρ αὐτῆς  
ἤχεῦσαι ψακαδῶν τύμματι διφθεριδες,  
καὶ πῦρ ἐκ μυλάκων βεβημένον, ἥ τ' ἐπὶ τούτων  
χύτρη, καὶ κενεὸς πομφολύγων θόρυβος,  
καὶ κε ῥυτῶντ' ἐσίδοιμι διήκονον· ἡ δὲ τράπεζα  
ἔστω μοι στρωτὴ νηος ὑπερθε σανίς·  
δὸς λάβε, καὶ ψιθύρισμα τὸ ναυτικόν· εἶχε τύχη τις  
πρῶην τοιαύτη τὸν φιλόκοινον ἐμέ.

δ

## 547.—ΑΔΗΛΟΝ

Τὰ εἴκοσι τέσσαρα στοιχεῖα

Τρηχὺν δ' ὑπερβας φραγμὸν ἐξήνθιζε κλώψ.

<sup>1</sup> So Jacobs: πλειοῖστα MS.

## THE DECLAMATORY EPIGRAMS

down my hair. Look at my lips smoothing the liquid  
sea, and my breasts with which I charm the windless  
waves. Did the envious stone but consent, you would  
soon see me swimming, as I am longing to do.

### 545.—CRINAGORAS

*With a copy of Callimachus' Hecale*<sup>1</sup>

THIS chiselled poem is Callimachus', for in it he  
let out every reef of his Muse. He sings the hut of  
hospitable Hecale, and all the labours that Marathon  
imposed on Theseus. May the young strength of  
Theseus' hands be thine, Marcellus,<sup>2</sup> and a life of  
equal renown.

### 546.—ANTIPHILUS

ONCE in a way let my couch be on the ship's poop,  
the weather-cloths above sounding with the blows of  
the spray, the fire breaking out from the stones,<sup>3</sup> and  
the pot upon them bubbling with empty noise. Let  
my eyes be on the unwashed cabin boy, and let my  
table be the first plank of the deck that offers, and  
a game of "Give and take" and the gossip of the  
sailors. The other day this happened to me, who  
love to be at hand fellow all round.

### 547

*Similar to Nos. 538, 539*

<sup>1</sup> Hecale was an old woman who entertained Theseus at Marathon when he went to combat the Marathonian bull.

<sup>2</sup> The nephew of Augustus, whose early death Virgil bewails.

<sup>3</sup> Within which it is built.

## 518.—ΒΙΑΝΟΡΟΣ

Κοῦρον ἀποπλανίην ἐπιμίξιον Ἑρμῶνακτα,  
 φεῦ, βρέφος ὡς ἀδίκως εἴλετε βουγενέες.  
 ἤγνοίησεν ὁ δειλος ἐς ὑμέας οἶα μελίσσας  
 ἐλθὼν· αἱ δ' ἔχεων ἦγε χερείοτεραι·  
 ἀντὶ δέ ο. θοίνης ἐνεμάξατε φοῖνια κέντρα,  
 ὦ πικραί, γλυκερῆς ἀντίπαλοι χάριτος.

## 549.—ΑΝΤΙΦΙΛΟΤ

α. Κρηναῖαι λιβύδε, τί πεφείγατε, ποῦ τόσον ὕδωρ;  
 τίς φλόξ ἱενάους ἔσβεισεν ἡελίου;  
 β. Δάκρυσιν Ἀγρικόλαο τετρύμεθα πᾶν δ' ὅσον ἡμῖν  
 ἦν ποτὸν ἢ κείνου διψᾶς ἔχει σποδιή.

## 550.—ΑΝΤΙΠΑΤΡΟΥ

Κλεινὴν οὐκ ἀπόφημι· σέ γὰρ προπάραιθεν ἔθηκαν  
 κλήζεσθαι πτηνοί, Τήνε, Βορηιάδαι.  
 ἀλλὰ καὶ Ὀρτυγίην εἶχε κλέος, οὖνομα δ' αὐτῆς  
 ἤρχετο Ῥιπαίων ἄχρῃς Ὑπερβορέων.  
 νῦν δέ σὺ μὲν ζῶεις, ἢ δ' οὐκέτι τίς κεν ἐώλπει  
 ὀφείσθαι Τήνσου Δῆλον ἐρημοτέρην;

## 551.—ΑΝΤΙΦΙΛΟΤ

Καλχαδῶν δῦστηνον ἐρωδιὸν ἐχθρὰ κολίζει  
 τεῦ χάριν ὁ προδότης δρυὶς αἰὲ λέγεται,  
 †Φοῖβος ἐρεῖ· τεναγίτιν δ' εἰς ἄλλα κῶλον ἐλαφρὸν  
 στήσας, ψαμμίτην δόρπον τέθημόλογει.

<sup>1</sup> Zetes and Kalais, slain in Tenos by Heracles.

<sup>2</sup> For the desert condition of Dolos, see No. 408. Ortygia

## THE DECLAMATORY EPIGRAMS

### 548.—BIANOR

YE children of the ox, how wrong of you to kill Hermonax, the straying baby boy The poor child, in the innocence of his heart, went to you thinking you were bees, and you proved worse than vipers. Instead of giving him a dainty feast you drove your murderous stings into him, bitter bees, contrary in nature to your sweet gifts.

### 549. ANTIPHILUS

*A* YE streams of the fountain, why have ye fled? Where is all that water gone? What fiery sun has extinguished the ever-running spring? *B.* We are exhausted by tears for Agricola, his thirsty dust has absorbed all the drink we had to give.

### 550.—ANTIPATER OF THESSALONICA

I SAY not, Tenos, that thou art not famous, for of old the winged sons of Boreas<sup>1</sup> got thee renown But Ortygia was celebrated too, and her name reached to the Rhipacean Hyperboreans. But now thou livest and she is dead. Who would have expected to see Delos more desert than Tenos?<sup>2</sup>

### 551. -ANTIPHILUS

CALCHEDON hates and punishes the ill-omened heron. Phocbus will tell for what reason it is always called the traitor-bird When in the shallow sea standing on its thin shanks it was picking up its food was an old name of the island. For the story of the annual first-fruits brought to Delos by the Hyperboreans see Herodotus iv. 33.

δυσμενείες τότε ἔβησαν ἐπὶ πτόλιν ἀντιπέρηθεν,  
 ὄψ' ἐδιδασκόμενοι πεζοβατεῖν πέλαγος.  
 βάλλετε δὴ κακὸν ὄρνιν, ἐπεὶ βαρὺν ἤρατο μισθὸν  
 ἐκ δητίων, κύχλους καὶ βρύσην, ὁ προδύτης.

## 553.—ΑΝΤΙΠΑΤΡΟΥ

Καὶ Μακεδῶν ὁ σίδηρος ἐν ἄορι, καὶ τὰ πρὸς ἄλκην  
 τῆς ἀπ' Ἀλεξάνδρου χειρὸς ἐπισταμενος,  
 Πείσων, σὴν ποθέων ἰκόμην χέρα τοῦτο δὲ φωνῶ  
 "Χαίρων δεξιτερὴν εὖρον ὀφειλομένην."

## 553.—ΑΛΛΟ

Λευκάδος ἀντί με Καῖσαρ, ἰδ' Ἀμβρακίης ἐριβώλου,  
 Θυρρείου τε πέλειν, ἀντί τ' Ἀνακτορίου,  
 Ἄργεος Ἀμφιλόχου τε, καὶ ὅππῃσα ραῖσατο κύκλῳ  
 ἄσπε' ἐπιθρώσκων δουρομανῆς πόλεμος,  
 εἶσατο Νικόπολιν, θείην πόλιν· ἀντί δὲ νίκης  
 Φοῖβος ἀναξ ταύτην δέχνυται Ἀκτιάδος.

## 554.—ΑΡΓΕΝΤΑΡΙΟΥ

Λάθριος Ἡράκλεια καλῶν ὑπὸ χεῖλεσιν ἔλκεις  
 κεῖνο· πάσαι κατὰ σοῦ τοῦτ' ἐβόησε πόλεις.  
 πῶς ἔτλης αἰσχος ῥέξαι κακόν; ἢ σε βιαίως  
 εἴλκυσέ τις θαλερῶν δραξάμενος πλοκάμων,  
 ἢ σοὶ τοῦνομα τερπνὸν ἀφ' Ἡρακλήος ἐχούσῃ,  
 μάχλε, φιλεῖν Ἡβην κέκριται ἠθέων.

<sup>1</sup> The incident alluded to in this epigram is quite unknown, and the whole looks like a legend made up to account for the bad name this bird had at Chalcedon. Such popular ex-

## THE DECLAMATORY EPIGRAMS

from the sand, then the foemen crossed to the city from opposite, learning at length to pass over the sea on foot. Store the wicked bird, for it got from the enemy a heavy reward: conchs and seaweed, the traitor!<sup>1</sup>

### 552.—ANTIPATER OF THESSALONICA

A sword made of Macedonian steel and taught valiance by the hand of Alexander, I come, Piso,<sup>2</sup> longing for thy hand, and thus I greet thee "I rejoice to find the right hand for which fate reserved me."

### 553.—PHILIPPUS (?)

*On the Foundation of Nicopolis by Augustus*

To replace Leucas, and fertile Ambracia, and Thyreum, and Anactorium, and Anpaniochian Argos, and all the surrounding cities that the furious onslaught of war destroyed, Caesar founded me, Nicopolis, a divine city. Phœbus receives this reward for the victory of Actium.

### 554.—MARCUS ARGENTARIUS

CLAM, Heraclea, pulchris juvenibus ore morigeraria. For long all the town says it of you. How do you venture to do such a shameful thing? Did anyone catch you by your beautiful hair and force you to it? Or is it because your pretty name is derived from Heracles that in your depravity you choose to kiss his wife Hebe (pubem juvenum).

planations of local superstitions are legion. The last couplet is, of course, playful and ironical.

<sup>1</sup> cp. No. 428.

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## 555.—ΚΡΙΝΑΓΟΡΟΥ

Νῆσον τίν, εἰ καὶ με περιγρῖψαντες τῆχουσιν  
 μετρήσαι, βαιήν, ἐπτα μόνον σταδίους,  
 ἔμπης καὶ τίκτουςαν ἐπ' αὐλακα πῖαρ ἀρότρου  
 ὄψει, καὶ παντὸς κύρπιμον ἀκροδρύνου,  
 καὶ πολλοῖς εὐαγρον ὑπ' ἰχθύσι, καὶ ὑπὸ μαίρῃ 8  
 εὐάνεμον, λιμένων τ' ἥπιον ἀτρεμῇ,  
 ἀγχόθι Κορκίρης Φαιηκίδος. ἀλλὰ γελασθαι  
 ἴτῳ ἔπ' ἐωρίσθην, τοῦτ' ἐθέμην δομα.

## 556.—ΖΩΝΑ

Νύμφαι ἐποχθίδιαι, Νηρηίδες, εἶδετε Δύφνιν  
 χθιζόν, ἐπαχνιδίαν ὥς ὑπέλαυσε κύνιν,  
 ὑμετέραις λιβάδεσσιν ὅτ' ἐνθορε σειριόκαντος,  
 ἡρέμα φοινιχθεῖς μᾶλα παρηΐδια.  
 εἴπατέ μοι, καλὸς ἦν, ἢ ἐγὼ τράγος οὐκ ἄρα κνάμαν 6  
 μῦνον ἐγυιώθην, ἀλλ' ἔτι καὶ κραδίαν,

## 557 — ΑΝΤΙΠΑΤΡΟΥ

Ὁ σταδιδὺς Ἀρίης ὁ Μενεκλῆος οὐ κατελέγχει  
 Περσέα, σὸν κτίστην, Ταρσὲ Κίλισσα πύλι.  
 τοῖοι γὰρ παῖδες πτηνοὶ πόδες· οὐδ' ἂν ἐκείνῳ  
 οὐδ' αὐτὸς Περσεὺς νῶτον ἔδειξε θέων.  
 ἢ γὰρ ἐφ' ὑσπλήγων ἢ τέρματος εἰδέ τις ἄκρου 8  
 ἦθεον, μέσσω δ' οὐ ποτ' ἐνὶ σταδίῳ.

## THE DECLAMATORY EPIGRAMS

### 555.—CRINAGORAS

*On the Island of Sybota*<sup>1</sup>

I AM an island, small, seven stadia long, though the geographers neglected (?) to measure me; but still you will see that when I am ploughed I give birth to fat crops, and that I am rich in every kind of fruit, and have plenty of fish to catch, and cool breezes in the dog-days, and the gentleness of unruffled harbours. I am near Phaeacian Corcyra. So that I might be made fun of, I took this name of which I am highly proud.

### 556.—ZONAS

*Pan is the Speaker*

NEREIDS, Nymphs of the shore, you saw Daphnis yesterday, when he washed off the dust that lay like down on his skin, when, burnt by the dog star, he rushed into your waters, the apples of his cheeks faintly reddened. Tell me, was he beautiful? Or am I a goat, not only lame in my legs but in my heart too?

### 557. ANTIPATER OF THESSALONICA

TANUS, Cilician city, the runner Aries, son of Menelaus, does not disgrace even Perseus, thy founder. Such are the boy's winged feet that not even Perseus would have shown him his back in the race. The youth is seen only at the start and the finish, never in the middle of the course.

<sup>1</sup> Pig-pasture.

## 558.—ΕΡΤΚΙΟΤ

Ὁ τράγος ὁ Κλήσωνος ὄλαν διὰ πάννυχον ὄρφναν  
 αἶγας ἀκοιμάτους θῆκε φριμασσόμενος·  
 ὁδμὰ γάρ μιν ἔτυψε λύκου χιμαροσφακτῆρος  
 τηλόθι, πετραίαν αὐλιν ἀνερχομένου  
 μέσφα κύνες κοίτας ἀνεγέρμονες ἐπτοίασαν  
 θῆρα μέγαν· τραγίνους δ' ὕπνος ἔμυσε κόρας.

## 559.—ΚΡΙΝΑΓΟΡΟΤ

Πλοῦς μοι ἐπ' Ἰταλίνην ἐντύπεται· ἐς γὰρ ἐταίρους  
 στέλλομαι, ὣν ἤδη δηρὸν ἄπειμ' χρόνον.  
 διφέω δ' ἡγητῆρα περίπλοον, ὅς μ' ἐπὶ νήσους  
 Κυκλάδας, ἀρχαίην τ' ἄξει ἐπὶ Σχερίην  
 σὺν τί μοι ἀλλὰ Μένιππε λάβεν φίλος, ἴστορα  
 κύκλον  
 γράψας, ὃ πίσις ἰδρι γεωγραφίης.

## 560.—ΤΟΥ ΑΥΤΟΥ

Ῥυγελὴ πασῶν ἔνοσι χθονός, εἴτε σε πόντου,  
 εἴτ' ἀνέμων αἶρει ρεύμα τινασσόμενον,  
 οἰκία μοι ῥύεν νεοτευχέα· δαῖμα γὰρ οὐπω  
 ἄλλο τόσον γαίης οἶδ' ἐλαλιζομένης.

## 561.—ΦΙΛΙΠΠΟΤ

Τίς σε πάγος δυσέρημος, ἀνῆλιος, ἐξέθρεψεν  
 Βορραίων Σκυθίης, ἄμπελον ἀγριῶδα,  
 ἢ Κελτῶν νιφοβλήτες αἰὲ κρυμωδές Ἄλπεις,  
 τῆς τε σιδηροτόκου βῶλος Ἰβηριάδος;  
 ἢ τοὺς ὀμφακόραγας ἐγείναο, τοὺς ἀπεπάντους  
 βότρυας, αἱ στυφελὴν ἐξέχεον σταγόνα.

## THE DECLAMATORY EPIGRAMS

### 558. —ERYCIUS

CLESON'S billy-goat through the livelong night kept the she-goats awake with his snorting and jumping, for he had caught from afar the scent of a goat-slaying wolf that was approaching the fold built on the cliff. At length the dogs awakened from their bed, frightened away the huge beast, and sleep closed the eyes of the goats.

### 559.—CRINAGORAS

I AM getting ready to sail to Italy, for I am on my way to my friends from whom I have been absent for so long. I am in search of a navigator to conduct me and bring me to the Cyclades and ancient Corcyra. But I beg for your help too, my friend Menippus, author of the learned circular tour<sup>1</sup> and versed in all geography.

### 560.—BY THE SAME

EARTHQUAKE, most dread of all shocks, whether thou art aroused by the upshaken currents of the sea or of the winds, spare my new-built house, for I know not yet any terror to equal the quivering of the earth.

### 561.—PHILIPPUS

WHAT desert, sunless hill of Northern Scythia nourished thee, wild vine? Or was it the eternal ice of the snowy Celtic Alps or the iron-bearing soil of Spain thee, who didst bear the sour grapes, the unripened clusters—that yielded this harsh juice?

<sup>1</sup> A "periplos" of the Mediterranean in three books.

διζῆμαι, Λυκόεργε, τῆς χέρας, ὡς ἀπὸ ρίζης  
κλήματος ὠμοτόκου βλαστὸν ὅλον θερίσης

## 562.—ΚΡΙΝΑΓΟΡΟΤ

Ψιττακὸς ὁ βροτόγηρυς, ἀφείς λυγοτευχέα κύρτον,  
ἤλυθεν ἐς δρυμοὺς ἀνθοφύει πτέρυγι.  
αἶε! δ' ἐκμελετῶν ἀσπάσμασι Καῖσαρ κλεινόν,  
οὐδ' αὖ' ὄρη λήθην ἤγαγεν σὺνόματος·  
† ἔδραμε δ' ὠκυδίδακτος ἅπας οἰωνός, ἐρίζων  
τίς φθῆναι δύναται δαίμονι χαῖρ' ἐνέπειν.  
Ὀρφεὺς θῆρας ἐπεισεν ἐν οὔρεσιν· καὶ δὲ σέ, Καῖσαρ,  
νῦν ἀκέλευστος ἅπας ὄρνις ἀνακρεκεται.

## 563.—ΛΕΩΝΙΔΑ

Τὸν φιλοπωριστὴν Δημόκριτον ἦν που ἐφεύρης,  
ὦνθρωπ', ἄγγειλον τοῦτο τὸ κοῦφον ἔπος,  
ὡς ἡ λευκοόπῳρας ἐγὼ καὶ ἐφώριος ἦδη  
κεῖν' σφυκοφόρῳ τὰς ἀπύρους ἀκόλους  
σπενυσάτω, οὐκ ὀχυρὴν γὰρ ἔχω στάσι, εἶπερ  
ὀπώρη  
ἀβλήτου<sup>1</sup> χρήζει δρέψαι ἀπ' ἀκρεμόνος.

## 564.—ΝΙΚΙΟΤ

Αἰόλον ἱμεροθαλὲς ἔαρ φαίνονσα, μέλισσα  
ξουθά, ἐφ' ὠραίοις ἀνθεσι μαινομένα,  
χῶρον ἐφ' ἡδύπνοον πωτωμένα, ἔργα τίθειν σὺ,  
ὄφρα τῆς πλήθῃ κηροπαγῆς θάλαμος.

"A" in *Collections from the Greek Anthology*, 1833,  
p. 42.

<sup>1</sup> I write ἀβλήτου for ἀβλήτος.

## THE DECLAMATORY EPIGRAMS

I seek for thy hands, Lyeurgus, to tear up by the roots the whole plant of that vine, the mother of crude fruit.

### 562.—CRINAGORAS

THE parrot that talks with human voice, taking leave of his wicker cage, flew to the woods on his many-coloured wings, and ever assiduous in greeting famous Caesar, did not forget that name even in the mountains. All the birds, sharpening their wits to learn, strove among each other which should be the first to say "Claire"<sup>1</sup> to the god. Orpheus made the beasts obey him in the hills, and now every bird tunes its voice for thee, Caesar, unbidden.

### 563.—LEONIDAS

If thou fudest anywhere Democritus the lover of fruit, give him, Sir, this night message that this is my season, the white-fruited fig-tree, and I bear for him the bread that wants no baking. Let him make haste, for my position is not secure, if he would pluck the fruit from my branches before they are stoned.

### 564.—NICIAS

BEe, that revealest the presence of many-coloured spring in her delightful bloom, yellow bee, revelling in the prime of the flowers; fly to the sweetly-scented field and busy thyself with thy work, that thy waxen chambers may be filled.

<sup>1</sup> Hail.

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### 565.—ΚΑΛΛΙΜΑΧΟΥ

Ἦλθε Θεαίτητος καθαρὴν ὁδόν· εἰ δ' ἐπὶ κισσὸν  
τὸν τεὸν οὐχ αὐτὴ, Βάκχε, κέλευθος ἄγει,  
ἄλλων μὲν κηρυκὲς ἐπὶ βραχὺν οἶνομα καιρὸν  
φθέγγονται, κείνου δ' Ἑλλὰς ὑεὶ σοφίαν.

### 566.—ΤΟΥ ΑΥΤΟΥ

Μικρὴ τις, Διόνυσε, καλὰ πρήσσοντι ποιητῇ  
ῥήσις· ὁ μὲν "Νικῶ" φησὶ τὸ μακροτατον·  
ὃ δὲ σὺ μὴ πνεύσης ἐνδέξιος, ἦν τις ἔρηται.  
"Πῶς ἔβαλες;" φησὶ, "Σκληρὰ τὰ γιγνόμενα."  
τῷ μερμηρίζαντι τὰ μῆνδρα τοῦτο γένοιτο  
τοῦτος· ἐμοὶ δ' ὦναξ, ἢ βραχυσυλλαβίῃ.

### 567.—ΑΝΤΙΠΑΤΡΟΥ

Ἢ καὶ ἔτ' ἐκ βρεφείας κοιμωμένη Ἀντιοδημὶς  
πορφυρέων, Παφίης νοσσίς, ἐπὶ κροκυδῶν,  
ἢ τακεραῖς λεύσσουσα κόραις μαλακώτερον ὕπνου,  
Ἀύσιδος ἄλκυονίς, τερπνὸν ἄθυρμα Μέθης,  
ὑδατίνους φορέουσα βραχίονας, ἢ μουνὴ ὅσπου  
οὐ λάχεν (ἦν γὰρ ὅλη τοῦτ' ἀλάροισι γάλα),  
Ἰταλίην ἤμειψεν, ὥς πτολέμοιο καὶ αἰχμῆς  
ἀμπαύσῃ Ῥώμην μαλθακίῃ χύριτι.

### 568.—ΔΙΟΣΚΟΡΙΔΟΥ

Αὐλὴν Ἀρισταγόρεω καὶ κτήματα μυρίας ἄρθεις,  
Νεῖλε, μετ' εἰκαίης ἐξεφόρησας οδοῦ.

<sup>1</sup> Theaetetus was seemingly a dramatic poet who worked on new lines and had not been successful.

## THE DECLAMATORY EPIGRAMS

### 565.—CALLIMACHUS

THEÆTETUS walked in an untrodden<sup>1</sup> road, and if this path does not lead, Bacchus, to thy ivy, the heralds shall call the names of others for a brief season, but Hellas shall proclaim his wisdom for ever.

### 566.—BY THE SAME

A successful poet, Dionysus, is a man of few words. The most he says is "I conquer." But he whom thy auspicious gale favours not, if he be asked "What luck?" says "Things go hard with me." Let such phrases be his who broods on fancied injustice. But mine, O Lord, be the few syllables.

### 567.—ANTIPATER OF SIDON (?)

ANTIOMENIS, the nursling of Aphrodite, who from her babyhood slept on purple cloth, the glance of whose meeting eyes is softer than sleep, the halcyon of Lysis,<sup>2</sup> the delightful toy of Methé, whose arms flow like water, who alone among women has no bones at all (for she was all cream-cheese), has crossed to Italy, that by her softening charm she may make Rome cease from war and lay down the sword.

### 568. DIOSCORIDES

NURS, rising in vast volume, thou hast carried away in thy random course the farm of Aristagoras and

<sup>2</sup> Lysis was the originator of a particular style of merry song, the singers of which were called Lysiodi.

αὐτὸς δ' οἰκείης ὁ γέρον ἐπενήξατο βῶλον  
 ναυηγός, πάσης ἐλπίδος ὀλλυμένης,  
 γείτονος ἡμιθραυστον ἐκ' αὐλίου, "ὦ πολὺς, εἶπας, ὅ  
 μόχθος ἐμός, πολλῆς τ' ἔργα περισσὰ χερὸς,  
 ὕδωρ πᾶν ἐγένεσθε τὸ δὲ γλυκὺ τοῦτο γεωργοῖς  
 κῦμ' ἐπ' Ἀρισταγόρην ἔδραμε πικρότατον."

## 569. — ΕΜΠΕΔΟΚΛΕΟΥΣ

"Ἦδη γάρ ποτ' ἐγὼ γενόμεν κούρος τε κόρη τε,  
 θάμνος τ', οἰωνός τε καὶ ἐξ ἁλὸς ἔμπυρος ἰχθύς.

"ὦ φίλοι, οἱ μέγα ἄστυ κατὰ ξανθοῦ Ἀκράγαντος  
 ναίετ' ἂν ἄκρα πόλις, ἀγαθῶν μελεδήμονες ἔργων,  
 χαίρειτ'· ἐγὼ δ' ὕμνῳ θεὸς ἄμβροτος, οὐκέτι θνητός, ὅ  
 πωλεῦμαι μετὰ πᾶσι τετιμένος, ὥσπερ ἔοικεν,  
 ταινίαις τε περιστεπτος στέφεσιν τε θαλείοις.

## 570. — ΦΙΛΟΔΗΜΟΣ

Ξανθῷ, κηρόπλαστε, μυρόχροε, μουσοπρωπε,  
 εὐλαλε, διπτερίγων καλὸν ἄγαλμα Πόθων,  
 ψῆλόν μοι χερσὶ δροσινῶν μύρον "Ἐν μονοκλίνῳ  
 δεῖ με λιθοδμήτῳ δὴ ποτε πετριδίῳ  
 εὐδεῖν ἀθανάτως πούλιν χρόνον" ἤδε πάλιν μοι, ὅ  
 Ξανθάριον, ναί, ναί, τὸ γλυκὺ τοῦτο μέλος.  
 [οὐκ ἄνεις, ἄνθρωπ', ὁ τοκογλύφος, ἐν μονοκλίνῳ  
 δεῖ σὲ βιοῦν αἰεὶ, δύσμορε, πετριδίῳ.]<sup>1</sup>

<sup>1</sup> Rightly excluded by Kaibel as a late interpolation.

## THE DECLAMATORY EPIGRAMS

all his possessions. But the old man himself, abandoning all hope, swam, clinging to a clod of his own land, to his neighbour's half-destroyed farm, saying "O long toil and useless work of my aged arms, ye are all become water, and this wave so sweet to farmers was the bitterest of floods for Aristagoras."

### 569 —EMPEDOCLES

*(From his book "On Nature")*

I HAVE been a boy and a girl, a shrub, a bird, and a warm-blooded fish of the sea.<sup>1</sup>

*(From his "Purifications")*

Hail! my friends who dwell in the citadel of the great city, yellow Agrigentum, observers of righteousness. Know that I, no longer a mortal, but an immortal god, sojourn here honoured by all as is meet, crowned with fillets and flowery garlands.

### 570.—PHILODEMUS

XANTHO, modelled of wax, with scented skin, with a face like a Muse's, sweet-voiced, fair darling of the twin winged Loves, play to me with thy scent-bedewed hands "I must lie and sleep for long, dying not, on a single bed cut out of stone." Sing it to me again, Xantho dear; yea! yea! sing me that sweet song. [Dost thou not hear it, man who amassest interest of moneys? On a single bed cut out of stone thou shalt live for ever, unhappy wretch.]

<sup>1</sup> Empedocles held the doctrine of metempsychosis.

## 571.—ΑΔΕΣΠΟΤΟΝ

Εἰς τοὺς ἑννέα λοφίους

Ἐκλαγεν ἐκ Θηβῶν μέγα Πίνδαρος· ἔπνεε τερπνὰ  
 ἡδυμελεῖ φθόγγῳ μούσα Σιμωνίδεω·  
 λάμπει Στησίχορός τε καὶ Ἴβυκος· ἦν γλυκὺς  
 Ἀλκμάν·

λαρὰ δ' ἀπὸ στομάτων φθέγγετο Βακχυλίδης·  
 Πειθῶ Ἀνακρεῖοντι συνέσπετο· ποικίλα δ' αὐδᾷ 5  
 Ἀλκαῖος ἑκύνω Λέσβιος Λίολιδι,  
 ἀνδρῶν δ' οὐκ ἐνάτῃ Σαπφῶ πέλεν, ἀλλ' ἐρατειναῖς  
 ἐν Μούσαις δεκάτῃ Μοῦσα καταγρίφεται.

## 572 ΛΟΤΚΙΛΛΙΟΥ

“ Μουσάων Ἑλικωνιάδων ἀρχώμεθ' αἰεῖδεν ”  
 ἔγραφε ποιμαίνων, ὥς λόγος, Ἡσίοδος  
 “ Μῆνιν αἰεῖδε, θεά,” καὶ “ Ἄνδρα μοι ἔννεπε, Μοῦσα ”  
 εἶπεν Ὀμηρεῖω Καλλιόπῃ στοματι  
 καὶ μὲ δὲ δεῖ γράψαι τι προσίμωσιν· ἀλλὰ τί γράψω, 5  
 δεῦτερον ἐκδίδοναι βιβλίον ἀρχόμενος,  
 “ Μοῦσαι Ὀλυμπιάδες, κοῦραι Διός, οὐκ ἂν ἐσωθῃν,  
 εἰ μὴ μοι Καῖσαρ χαλκὸν ἔδωκε Νέρων.”

## 573.—ΑΜΜΙΑΝΟΥ

Μὴ σύ γ' ἐπ' ἄλλοτρίης, ἄνθρωφ', ἴζαιο τραπέζης,  
 ψωμὸν οὐκ αἰεῖς γαστρὶ χαριζόμενος,  
 ἄλλοτε μὲν κλαίοντι καὶ ἐστυνγνόμενῳ ὄμμα  
 συγκλαίων, καὶ οὖτις συν γελῶσιν γελῶν,  
 οὔτε σύ γε κλαυθμοῦ κεχρημένος, οὔτε γέλωτος, 5  
 καὶ κλαιωμιλίῃ, καὶ γελωμιλίῃ.

## THE DECLAMATORY EPIGRAMS

571 — ANONYMOUS

### *On the Nine Lyric Poets*

PINDAR screamed<sup>1</sup> loud from Thebes, the Muse of Simonides breathed delight with her sweet-strained voice, Stesichorus and Ibycus shone, Alcman was sweet, and Bacchylides' lips uttered dainty song, Persuasion attended on Anacreon, Lesbian Alcaeus sings varied strains on the Aeolian — But Sappho was not the ninth among men, but as tenth in the list of the lovely Muses.

572.—LUCILIUS

"Let us begin our song from the Heliconian Muses", so Hesiod wrote,<sup>2</sup> they say, while he kept his sheep. "Sing, O goddess, the wrath," and "Tell me, Muse, the man," said Caliope by the mouth of Homer. Now I have got to write a poem of some sort. But what shall I write now I am beginning to publish this second book? "Olympian Muses, daughters of Zeus, I should not have been saved unless Nero Caesar had given me money."

573.—AMMIANUS

Sit not, O man, at another's table indulging thy belly with the bread of reproach, now weeping with the weeper and the sour-countenanced, and now laughing with the laugher, sharing both laughter and tears when thou hast no need of either

<sup>1</sup> He is compared to an eagle as elsewhere.

<sup>2</sup> *Theog.* l. i.

## 574.—&lt;ΑΛΛΟ&gt;

Ἡμάξευσα καὶ αὐτὸς ὁ τρισδύστηνος Ἀναξίς  
 τοῦτον δύσζωον καὶ βίοτον βίοτον.  
 οὐ μὴν πολλὸν ἐπὶ χρόνον ἤλασα· λάξ δὲ πατήσας  
 λυσσώδη ζώην, ἤλυθον εἰς Ἀἶδαν.

## 575.—ΦΙΛΙΠΠΟΤ

Οὐρανὸς ἄστροι τάχιον ἀποσβέσει, ἢ τάχα νυκτὸς  
 ἥελιος φαιδρὴν ὄψιν ἀπεργάσεται,  
 καὶ γλυκὴ νᾶμα θάλασσα βροτοῖς ἀρυτήσιμον ἔξει,  
 καὶ νέκυς εἰς ζώων χώρον ἀναδράμεται,  
 ἢ ποτὲ Μαιονίδαο βαθυκλεῆς οὔνομ' Ὀμίρον  
 λήθη γηραλέων ὑρπίσεται σελίδων.

## 576.—ΝΙΚΑΡΧΟΤ

Παρθένε Τριτογένεια, τί τὴν Κύπρι ἄρτι με λυπεῖς,  
 ὑρπάξασα δ' ἐμὸν δῶρον ἔχεις παλαμῇ;  
 μέμνησαι τὸ πάροιθεν ἐν Ἰδαίοις σκοπέλοισιν  
 ὥς Πάρις οὐ σέ καλήν, ἀλλ' ἐμ' ἔδογμάτισεν.  
 σὸν δόρυ καὶ σάκος ἐστίν· ἐμὸν δὲ τὸ μῆλον ὑπάρ-  
 χει·  
 ἀρκεῖ τῷ μῆλι κείνως ὁ πρὶν πόλεμος.

## 577.—ΠΤΟΛΕΜΑΙΟΤ

Οἶδ' ὅτι θνατὸς ἐγὼ καὶ ἐφάμερος· ἀλλ' ὅταν ἄστρον  
 μαστεύω πυκινὰς ἀμφιδρόμους ἑλικας,  
 οὐκέτ' ἐπιψάύω γαίης ποσὶν, ἀλλὰ παρ' αὐτῷ  
 Ζανὶ θεοτρεφέος πίμπλαμαι ἀμβροσίης.

A. J. Butler, *Amorantē and Asphodelē*, p. 47

## THE DECLAMATORY EPIGRAMS

### 574.—ANONYMOUS

I, too, thrice unhappy Anaxis, carted along the burden of this weary life that is no life. Yet I did not pull it for long, but spurning from me this distraught life I went to Hades.

### 575.—PHILIPPUS

HEAVEN shall sooner quench its stars and the sun make bright the face of night, the sea shall sooner provide sweet water for mortals to draw, and the dead return to the land of the living, than oblivion of those ancient pages shall rob us of the glorious name of Homer

### 576.—NICARCHUS

*On a Statue of Athena holding an Apple. Aphrodite speaks*

Tartar-born maiden, why dost thou vex me now by grasping in thy hand my prize of which thou hast robbed me. Thou rememberest how formerly, amid the rocks of Ida, Paris pronounced me fairest, not thee. Thine are the spear and shield, but mine is the apple. For the apple that old war was surely enough.

### 577.—PTOLEMAEUS

I know that I am mortal, a creature of a day; but when I search into the multitudinous revolving spirals of the stars my feet no longer rest on the earth, but, standing by Zeus himself, I take my fill of ambrosia, the food of the gods.

## 578.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Εἰς τὰ κωμικὰ Ἀπολλωνίου

\*Ὦν ἦδε βίβλος ἔνδον ὠδίνω, φίλε,  
 βαθὺς χαρακτήρ καὶ περισκελῆς ἄγαν  
 δεῖται κολυμβητοῦ δὲ πάντως Δηλίου.  
 εἰ δ' αὖ κυβιστησεί τις εἰς ἐμοὺς μυχοὺς  
 καὶ πᾶν μεταλλεύσειεν ἀκριβῶς βάθος,  
 γεωμετρῶν τὰ πρῶτα λήψεται γέρα,  
 σοφὸς δ' ὕναμφιλεκτος εἰσκριθήσεται.  
 τούτων δὲ μύρτυς ἐγγυητὴς τε Ἠλάτων.

## 579.—ΤΟΥ ΑΥΤΟΥ

Σχῆμα παλαιστάτων ἀνδρῶν κηρύκιον ἄθρει,  
 Θρωακίης οἰκιστὰ Κορίνθιε, ὅς ποτ' ἔπινες  
 ἀμφιβοητα ῥέεθρα Συρηκοσίης Ἀρεθούσης

## 580.—ΑΔΗΛΟΝ

Εἰς τοὺς Ῥωμαίων μῆρας

Μῆν ὑπάτων πρῶτος. ὁ δὲ δεύτερος αὐλακα τέμνει.  
 ὁ τρίτος Αὔσονιων γενεὴν ἐπὶ μῶλον ἐγείρει.  
 τέτρατος ἀγγέλλει ῥοδοδάκτυλον εἶαρος ὥρην.  
 εἰμὶ ῥόδων γενετῆς καὶ ἐγὼ κρίνα λευκὰ κομίζω.  
 οὗτος ἀμαλλοδέτης. τὰ δ' ἐμὰ πτερὰ Νεῖλον ἐγείρει.  
 οὗτος ἐρίσταφύλλω πεφίλημενος ἔπλετο Βάκχῳ.  
 τεύχω δ' οἶνον ἐγὼ μελιθεα, χάρμα βροτοῖσι.  
 δαῖτα φέρω χαρίεσσαν ἐς οὔνομα φωτὸς ἐκάστον.  
 φορμιζέω δεδάηκα καὶ ὑπνωοντας ἐγείρειν.

<sup>1</sup> A proverb used of anything very difficult.<sup>2</sup> By his insistence on the study of geometry

## THE DECLAMATORY EPIGRAMS

### 578. —LEON THE PHILOSOPHER

*On the Conic Sections of Apollonius*

DEEP, reader, and exceeding hard is the character of the things wherewith this book is big, and it has every need of a Delian diver.<sup>1</sup> But if one dive into its depths and investigate accurately every recess, he shall gain the first prize in geometry, and be pronounced indisputably a learned man. Plato is witness and security for this.<sup>2</sup>

### 579. —BY THE SAME

Look, Corinthian founder of Sicily, who once didst drink the famous waters of Syracusan Arethusa, upon the herald's staff as shaped by men of old time.<sup>3</sup>

### 580. —ANONYMOUS

*On the Roman Months*

THE consuls' month is first, the second cuts the furrow, the third rouses the Italians to war, the fourth announces the rosy-fingered season of spring. I, May, am the mother of roses. I, June, bring white lilies. This, July, is the binder of sheaves. August's wings<sup>4</sup> make the Nile rise. This, September, is dear to Bacchus, rich in grapes. I, October, make honeyed wine, a delight for men. I, November, bring a joyful banquet to every man.<sup>5</sup> I, December, teach men to play on the lyre and to awaken sleepers.<sup>6</sup>

\* What the connection is between the herald's staff and Syracuse no one has explained.

<sup>4</sup> The Etesian winds, which were supposed to cause the rising of the Nile.

<sup>5</sup> Probably olive oil.

<sup>6</sup> At the Saturnalia.

## GREEK ANTHOLOGY

## 581.—ΑΔΗΛΟΝ

Τοξότα, Πιερίδων μεδέων, ἑκατηβόλε Φοῖβε,  
εἰπὲ κασιγνήτη, κρατεροῦς ἵνα θήρας ἐγείρη,  
ὅσσον ἐπιφαῦσαι μερόπων δέμας, ὅσσον ἄθσαι  
λαῶν τερπομένων ἱερὸν στόμα· μηδὲ νοήσω,  
Ζηνὸς μελιχίοιο λαχὼν θρόνον, ἀνέρος οἶτον.

5

## 582.—ΑΔΗΛΟΝ

Ἄρμενίων τύδε φύλα καὶ ἄλκιμον ἔθνος Ἰβήρων,  
Χριστοῦ ζῆλον ἔχοντες ἐκούσιον ἐς ζυγὸν ἦλθον,  
θεσμῷ ὑποδρήσσοντες ἀνικῆτων βασιλῆων.

## 583.—ΑΔΕΣΠΟΤΟΝ

Εἰς Θεουκυδίδην

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε  
πάμπαν  
νῆϊς ἔφυς Μουσέων, ῥίψον ἅ μὴ νοήσῃ.  
εἰμὶ γὰρ οὐ πάντεσσι βατός· παῦροι δ' ἀγάσαντο  
Θουκυδίδην Ὀλόρου, Κεκροπίδην τὸ γένος.

## 584.—ΑΔΛΟ

Εὐνομον, ἔπολλον, σὺ μὲν οἶσθά με, πῶς ποτ' ἐνίκων.  
Σπάρτιν ὁ Λοκρὸς ἐγώ· πευθομένοις δ' ἐνέπω.

1 Planudes says Leo.

2 i.e. God.

## THE DECLAMATORY EPIGRAMS

### 581.—ANONYMOUS

#### *On a Beast-fight in the Theatre*

(*The words are put in the mouth of the Emperor*<sup>1</sup>)

BOWMAN, lord of the Muses, far-shooter Phoebus, tell thy sister to arouse the mighty beasts just enough for them to touch men's bodies lightly and make the people cry out for pleasure in holy tones. Let me not, who sit on the throne of Jove<sup>2</sup> the Merciful, look upon a man's death.

### 582.—ANONYMOUS

THESE Armenian tribes and the mighty Iberian people, full of zeal for Christ, came willingly under the yoke, submitting themselves to the law of our invincible emperors.<sup>3</sup>

### 583.—ANONYMOUS

#### *On Thucydides*

My friend, if thou art learned, take me in thy hand, but if thou art ignorant of the Muses, cast away what thou canst not understand. I am not accessible to all, but the few admire Thucydides, son of Olorus, by birth an Athenian.

### 584.—ANONYMOUS

#### *On the Statue at Delphi of Eunomus the Lyre-player*<sup>4</sup>

THOU knowest, Apollo, how I, Eunomus the Locrian, conquered Spartia, but I tell it for those who ask me.

<sup>1</sup> Probably inscribed on a picture of the Armenians' and Georgians' embassy to Constantine, accepting Christianity.

<sup>4</sup> cp. VI. 54.

αἶολον ἐν κιθαρα νόμον ἔκρακον, ἐν δὲ μεσείῳ  
 ῥῶδ' μοι χορδᾶν πλᾶκτρον ἀπεκρεμασεν.  
 καὶ μοι φθογγὸν ἑτοῖμον ὁπανάκα καιρὸς ἀπῆρται, 5  
 εἰς ἀκοᾶς ρυθμῶν τῶν τρεκές οὐκ ἔνεμεν  
 καὶ τίς ἀπ' αὐτομάτῳ κιθάρας ἐπὶ πῆχυν ἐπιστάς  
 τέττιξ ἐπληροῦ τοῦλλιπτες ἀομονίας  
 νεῦρα γὰρ ἔξ ἐτινασσον ὅθ' ἐβδομάτας δὲ μελοῖμαν  
 χορδᾶς, τὰν τουτῷ γῆρυν ἐκίχρουμεθα 10  
 πρὸς γὰρ ἐμὰν μελέταν ὁ μεσαμβρινὸς οὔρεσιν ῥῶδ' οὐ  
 τῆνο τὸ ποιμενικὸν φθέγμα μεθ' ἡρμόσατο,  
 καὶ μὲν ὅτε φθέγγετο συν ἡψυχοῖς τοκα νευραῖς  
 τῷ μεταβαλλομένῳ συμμετέπιπτε θροῶ  
 τοῦνεκα συμφωνῇ μὲν ἔχω χάριν· δὲ δὲ τυπωθεὶς 15  
 χαλκεὸς ἀμπεράς ἐξεβ' ὑπὲρ κιθαρᾶς.

## 585.—ΑΔΗΛΟΝ

Εἰς μισσώριον ἔχον Ἀφροδίτην καὶ Ἐρωτα  
 Τέσσαρες εἰσιν Ἐρωτες· ὁ μὲν στεφὸς ἀμφικαλύπτει  
 μητρος ἔης· ὁ δὲ χεῖλος ἔχει ποτὶ πίδακι μαζοῦ·  
 οἱ δὲ δύο παίζουσι παρ' ἔχουσιν· εἶμα δὲ κρυπτὴ  
 μηρῷ γαίτονα χώρον ὅλης γυμνῆς Ἀφροδίτης

## 586 —ΚΟΜΗΤΑ ΧΑΡΤΟΤΛΑΡΙΟΥ

- α. Εἰπέ νομεῦ, τίνος εἰσὶ φυτῶν στίχες, β. Αἱ μὲν  
 εἰλαῖαι.  
 Παλλαδὸς· αἱ δὲ πῆριξ ἡμεριδες Βρομίῳ.  
 α. Καὶ τίνος οἱ στάχυες, β. Δημητερος. α. Ἄνθεα  
 ποίω.  
 εἰσὶ θεῶν, β. Ἥρης καὶ ῥοδέης Παφίης.  
 α. Πάν φίλε, πηκτίδα μίμνε τοοῖς ἐπὶ χεῖλεσι  
 συρῶν  
 Ἥχῳ γὰρ θῆκεις τοῖσδ' ἐνὶ θειλοπέδοις.

## THE DECLAMATORY EPIGRAMS

I was playing on the lyre an elaborate piece, and in the middle of it my plectrum loosened one chord, and when the time came to strike the note I was ready to play, it did not convey the correct sound to the ear. Then of its own accord a cicada perched on the bridge of the lyre and supplied the deficiency of the harmony. I had struck six chords, and when I required the seventh I borrowed the cicada's voice, for the midday songster of the hillside adapted to my performance that pastoral air of his, and when he shrilled he combined with the lifeless chords to change the value of the phrase. Therefore I owe a debt of thanks to my partner in the duet, and wrought in bronze he sits on my lyre.

### 585.—ANONYMOUS

*On a Dish with a Relief of Venus and Lover*

HERE are four Loves. One fits the garland to his mother's brows, one has his lips at her bosom's fountain, two play at her feet, and the robe covers the place that is next to the thighs of Aphrodite, otherwise wholly undraped.

### 586 —COMETAS CHARTULARIUS

A. TELL me, shepherd, whose are these rows of plants? B. The olive-trees belong to Pallas and the vines round them to Dionysus. A. And whose is the corn? B. Demeter's. A. To what gods do the flowers belong? B. To Hera and rosy Aphrodite. A. Dear Pan, stay here and ply the pipe with thy lips, for thou shalt find Echo on this sunny slope.

## 587.—ΕΤΤΟΛΜΙΟΤ ΙΑΛΟΤΣΤΡΙΟΤ

Εἰς θερροχότην

Βάκχῳ καὶ Νύμφαις μέσος ἴσταμαι· ἐν δὲ κυπέλλοις  
αἰεὶ τόνδε χέω τὸν παραλειπόμενον.

## 588.—ΑΔΚΑΙΟΤ

Οἶον ὀρήs, ᾧ ξεῖνε, τὸ χάλκεον εἰκόνι λῆμα  
Κλειτομάχου, τοίαν Ἑλλὰs ἐσεῖδε βίαν·  
ἄρτι γὰρ αἱματόεντα χερῶν ἀπελύετο πυγμᾶs  
ἔντεα, καὶ γοργῶ μύρνατο παγκρατίῳ·  
τὸ τρίτον οὐκ ἐκονισεν ἐπωμίδας, ἀλλὰ παλαίσας  
ἀπτῶs, τοὺs τρισσοὺs Ἰσθμόθεν εἶλε πόνουσ.  
μοῦνος δ' Ἑλλάνων τόδ' ἔχει γέρας· ἐπτίπυλοι δὲ  
Θῆβαι καὶ γενέτωρ ἐστέφεθ' Ἰρμοκράτης.

## 589.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Ἦρας θηλαζούσης τὸν Ἡρακλῆα

Αὐτὴν μητρικὴν τεχνήσατο· τοῦνεκα μαζὸν  
εἰς νόθον ὃ πλάστης οὐ προσέθηκε γύλα.

## 590.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Ἠφαίστου καὶ Ἀθηναῖs καὶ Ἐρεχθίδεωs

“Ἡ τέχνη συνάγειρεν ἃ μὴ φύσις” εἶπεν ὁ πλάστης.  
“μῆτερ νόσφι τόκων, νυμφίε νόσφι γάμων.”

<sup>1</sup> It stood between the bowl of wine and the jar of water, and was used for filling the cups from both.

## THE DECLAMATORY EPIGRAMS

### 587.—EUTOLMIUS ILLUSTRIOUS

*On a Vessel for pouring Hot Water or Wine*

I STAND between Bacchus and the Nymphs, and ever pour into the cups that of which there is too little.<sup>1</sup>

### 588.—ALCAEUS

EVEN as thou seest, stranger, his stout heart in the bronze image, so Heilas saw the might of Cuto-machus.<sup>2</sup> For when he had put off the blood-stained cestus from his hands, he straightway fought in the fierce pancratium. In the third event he fouled not his shoulders in the dust, but wrestling without a fall won the three contests at Isthmus. Alone among the Greeks he gained this honour, and seven-gated Thebes and his father Hermocrates were crowned

### 589.—ANONYMOUS

*On a Statue of Hera suckling Heracles*

A TRUE stepmother did the sculptor render. Therefore he added no milk to the breast that was not kindred.

### 590. ANONYMOUS

*On a Group of Hephaestus, Athena, and Erichthonius<sup>3</sup>*

"ART united that which Nature did not," said the sculptor. "O mother without birth and bridegroom without marriage!"

<sup>1</sup> See Pausanias vi. 15.

<sup>2</sup> i.e. Erichthonius. The epigram alludes to the very gross story of the circumstances of his birth.

## 591.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Ἄρειος καὶ Ἀφροδίτης

Ἄρεα καὶ Παφίην ὁ ζωγράφος εἰς μέσον οἴκου  
 ἀμφιπεριπλέγδην γέγραφεν ἀμφοτέρους·  
 ἐκ θυρίδος δὲ μολῶν Φαέθων πολυπάμφαος αἶγλη  
 ἔσση ἀμηχανῶν ἀμφοτέρους σκοπέων.  
 ἥελιος βαρύμηνις ἕως τίνος, οὐδ' ἐπὶ κηροῦ  
 ἤθελεν ἀψύχου τὸν χόλον εξελάσαι.

## 592.—ΑΔΗΛΟΝ

Εἰς ἀσπίδα περιέχουσαν τὴν γένναν τοῦ Σωτῆρος

\*Ὡ πόσον εὐήθης ὁ ζωγράφος, ὅττι χαράσσει  
 κοίρανον εἰρήνης ἀσπίδι τικτόμενον.

## 593.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Μηδείας

Οἶκτον ὁμοῦ καὶ λύσσαν ἐτήτυμον ἔνθεος ἀνὴρ  
 μαρμάρῳ ἐγκατέμιξε, βιαζομένην δ' ὑπὸ τέχνης  
 λαϊνέην Μηδείαν ὅλης ἔμνησεν ἀνίης.

## 594.—ΑΔΗΛΟΝ

Ζωγράφε τὰν μορφὰν ἀπομάξας, αἶθ' ἐνὶ κηρῷ  
 καὶ ψυχὰν ἐδάης Σωκρατικὰν βαλέειν

## 595.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Ἀπελλοῦ

αὐτὸς ἑαυτὸν ἐν εἰκόνι γράψεν Ἀπέλλης

## THE DECLAMATORY EPIGRAMS

591.—ANONYMOUS

### *On a Group of Ares and Aphrodite*

THE painter in the interior of the house painted Ares and Aphrodite embracing each other. The bright Sun, coming in through the window, stood in astonishment as he gazed on them both. Till when shall the heavy wrath of the Sun endure? He would not banish his anger though it fell only on lifeless wax.<sup>1</sup>

592.—ANONYMOUS

### *On a Shield representing the Birth of Christ*

How simple was the artist to engrave the birth of the Prince of Peace on a shield!

593.—ANONYMOUS

### *On a Statue of Medea*

THE inspired hand infused into the marble both pity and fury, and made the stone Medea, under the empire of his art, remember all her griefs.

594.—ANONYMOUS

### *On a Picture of Socrates*

PAINTER, who hast reproduced the form of Socrates, would thou couldst have put his soul into the wax!

595.—ANONYMOUS

### *On a Picture of Apelles*

APELLES painted himself in the picture.

<sup>1</sup> Used in encaustic painting

596.—ΛΑΛΟ

Εἰς εἰκόνα Χείλωνος

Τόνδε δοριστέφανος Σπάρτα Χείλωνα φύτευσεν,  
 ὃς τῶν ἑπτὰ Σοφῶν πρῶτος ἔφυ σοφία.

597.—ΚΟΜΗΤΑ ΣΧΟΛΑΣΤΙΚΟΤ

Ἔσ' Ἀναξίβηρ

Νωθρὸς ἐγὼ τελέθεσκον ὑπ' ἰξύος ἐς πόδας ἄκρους  
 τῆς πρὶν ἐνεργείης δηρὸν ἀτεμβόμενος,  
 ζωῆς καὶ θανάτοιο μεταίχμιον, Ἄϊδι γείτων,  
 μῦνον ἀναπνεύων, τάλλα δὲ πάντα νέκυς.  
 ἀλλὰ σοφὸς με Φίλιππος, ὃν ἐν γραφίδεσσιν δοκεύεις, ἔ  
 ζώγησεν, κρυερὴν νοῦσον ἀκεσάμενος·  
 αὐθις δ' Ἀντωνῖνος, ἅπερ πάρος, ἐν χθονὶ βαίνω,  
 καὶ ποσὶ πεζεύω, καὶ ὅλος αἰσθύνομαι.

598.—ΘΕΟΚΡΙΤΟΤ

Τὸν τῷ Ζανὸς ὃδ' ὑμῖν υἱὸν ὠνήρ,  
 τὸν λειοντομάχαν, τὸν ὀξύχειρα,  
 πρῶτος τῶν ἐπάνωθε μουσσοποιῶν  
 Πείσανδρος συνέγραψεν οὐκ Καμείρον,  
 χόσσους ἐξεπόνασεν εἰπ' ἀέθλους·  
 τοῦταν δ' αὐτὸν ὁ δᾶμος, ὥς σάφ' εἰδῆς,  
 ἔστασ' ἐνθάδε χάλκεον ποήσας,  
 πολλοῖς μηνσὶν ὀπισθε κήνιαντοῖς.

## THE DECLAMATORY EPIGRAMS

596.—ANONYMOUS

*On a Picture of Chilon*

SPARTA, glorious in war, gave birth to this Chilon,  
who was first in wisdom of the seven sages.

597.—COMETAS SCHOLASTICUS

*In Anasarba of Cilicia*

I was paralyzed from the hips to the soles of my feet, long deprived of my former activity, half-way between life and death, near to Hades, breathing only, otherwise an utter corpse. But skilled Philippus, whom you see in the picture, saved me, healing my chilling sickness; and now I, Antoninus, again tread on the earth and walk with my feet, and have feeling in every part.

598.—THEOCRITUS

THIS man, Pisander of Camirus, first among the poets of old time, wrote of the son of Zeus, the lion-fighter, the numble-handed, and told of all the labours he accomplished. Know that the city, after many months and years, set his very self up here in bronze.

## 599.—ΤΟΥ ΑΥΤΟΥ

Θᾶσαι τὸν ἀνδριάντα τοῦτον, ὦ ξένη,  
 σπουδᾷ, καὶ λέγ', ἐπ' αὖ ἐς οἶκον ἐνθης,  
 "Ἄνακρέοντος εἰκόν' εἶδον ἐν Τέφῳ,  
 τῶν πρόσθ' εἴ τι περισσὸν ᾠδοποιού."  
 προσθεὶς δὲ χῶτι τοῖς νεοῖσιν ᾤδετο,  
 ἑρεῖς ἀτρεκέως ὄλον τὸν ἄνδρα.

5

## 600.—ΤΟΥ ΑΥΤΟΥ

"Α τε φωνὰ Δώριος, χῶνιρ ὁ τὰν κωμῳδίαν  
 εὐρὼν Ἐπίχαρμος.  
 ὦ Βάκχε, χάλκεόν νιν ἀτ' ἀλαθινοῦ  
 τὴν ὧδ' ἀνέθηκαν  
 τοὶ Συρακόσσαις ἐνίδρυνται, πελωρίστῃ πόλει,  
 οἷ' ἀνδρὶ πολίτῃ  
 σοφῶν ἔοικε ῥημάτων μεμναμένους  
 τελεῖν ἐπίχειρα·  
 πολλὰ γὰρ ποττὰν ζῶαν τοῖς παισὶν εἶπε χρήσιμα·  
 μεγάλα χάρις αὐτῷ.

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## 601.—ΑΔΕΣΠΟΤΟΝ

Τὸ ξῶανον τὸ περισσὸν Ἀεξιμένης Ἀφροδίτῃ  
 εἴσατο, τῆς πάσης ναυτιλίας φύλακι.  
 χαῖρ', ὦ πότνια Κύπρι, διδοῦσα δὲ κέρδεα, πλούτον  
 ἄρμενον, εἰδήσεις ναῦς ὅτι κοινώτατον.

<sup>1</sup> It will be noticed that the metre of the second and fourth distichs differs from that of distichs 1, 3, 5.

## THE DECLAMATORY EPIGRAMS

### 599. BY THE SAME

Look well on this statue, stranger, and tell on thy return home "I saw in Teos the statue of Anacreon, a song-writer most excellent of those of old." And adding that he took delight in young men, thou shalt exactly describe the whole man

### 600.—BY THE SAME

Doric is my tongue and Doric this man who invented comedy, Epicharmus. Bacchus, to thee as to a citizen, did they who dwell in Syracuse, mightiest of cities, dedicate him in bronze. Belike, mindful of his wise sayings, they paid him this guerdon. For many things useful for life he said to its children. Great thanks to him!<sup>1</sup>

### 601.—ANONYMOUS

This passing fair statue did Aeximenes erect to Aphrodite, the protectress of all navigation. Hail, sovereign Cypris<sup>1</sup> and if thou givest gain and welcome wealth thou shalt learn that a ship is most ready to go shares.<sup>2</sup>

<sup>1</sup> i.e. Aphrodite will get her share.

## 602.—ΕΘΗΝΟΤ ΑΘΗΝΑΙΟΤ

Ἄ ποτε παρθενικαῖσιν ἱλασκομένα παλάμῃσιν  
 Κύπριδα, συν πύκταις καὶ γάμον εὐξαμένα,  
 κουριδίους ἤδη θαλάμῳ λυσασα χιτῶνας,  
 ἄνδρος ἄφαρ μηρῶν ἐξελόχευσα τύπους·  
 νυμφίος ἐκ νύμφης δε κικλίσκομαι, ἐκ δ' <Ἀφρο-  
 διτης>

Ἄρεα καὶ βωμούς ἐστεφον Ἡρακλέους.  
 Θῆβαι Τειρεσίην ἐλεγόν ποτε· νῦν δέ με Χαλκίς  
 τὴν πύρος ἐν μέτραις ἡσπύσατ' ἐν χλαμυδί

## 603. -ΑΝΤΙΠΑΤΡΟΤ

Πέντε Διωνύσοιο θεραπευίδες αἶδε Σαῶτεω  
 ἐντύνουσι θοᾶς ἔργα χοροστασίης·  
 ἃ μὲν ὑερτάζουσα δέμας βλοσυροῖο λέοντος,  
 ἃ δὲ Λυκαονίου καλλίπερων ἔλαφον,  
 ἃ τριτάτα δ' αἰωνὸν εὐπτερον, ἃ δε τετάρτα  
 τύμπανον, ἃ πέμπτα χαλκοβαρὲς κρόταλον  
 πᾶσαι φοιταλαί τε παρηγοριον τε νοῆμα  
 ἐκπλαγέες λύσσα δαίμονος εὐιαδί.

## 604 —ΝΟΣΣΙΔΟΣ

Θαυμαρέτας μορφὰν ὁ πίναξ ἔχει· εὖ γε τὸ γαῦρον  
 τεῦξε τό θ' ὥραϊον τᾶς ἀγανοβλεφάρων.  
 σαῖνοι κέν σ' εἰδοῖσα καὶ οἰκοφύλαξ σκυλάκαινα,  
 δεσποιναν μελαθρων οἰόμενα ποθορῇν.

## 605.—ΤΗΣ ΑΥΤΗΣ

Τὸν πίνακα ξανθᾶς Καλλῶς δόμον εἰς Ἀφροδίτας  
 εἰκόνα γραψαμένα πάντ' ἀνέθηκεν ἴσαν.

## THE DECLAMATORY EPIGRAMS

### 602. EVENUS OF ATHENS

I who once supplested Cypris with my maiden hands and, waving torches, prayed for marriage, after I had loosed my nuptial dress in the bridal chamber, suddenly saw spring from my thighs the marks of manhood. Now I am called a bridegroom instead of a bride, and crown the altars of Ares and Heracles instead of those of Aphrodite. Thebes once told of Tiresias, and now Chalcis greets in a chamys her who formerly wore the snood.

### 603.—ANTIPATER OF SIDON

THESE five volaries of Dionysus the Saviour are entering upon the rapid dance. One lifts on high the body of a grim lion, another an antlered Arcadian stag, a third a bird with lovely plumage, a fourth a kettle-drum, and the fifth a heavy brazen clapper. All are frenzied and distraught by the bacchic fury of the god.<sup>1</sup>

### 604.—NOSSIS

THIS is the picture of Thaumareta. Well did the painter render the bearing and the beauty of the gentle-eyed lady! Thy little house-dog would fawn upon thee if it saw thee here, thinking that it looked on the mistress of its home.

### 605.—BY THE SAME

CALLO had her portrait made exactly like herself, and hung the picture in the house of fair-haired

<sup>1</sup> Possibly on the famous group of Thespian women by Praxiteles, which Mummus transferred to Rome.

# GREEK ANTHOLOGY

ὥς ἀγανῶς ἔστακεν ἰδ' ἡ χάρις ἀλίκον ἀνθεῖ.  
χαίρετόν οὐ τινα γὰρ μέμψιν ἔχει βιοτᾶς

## 606.—ΑΔΕΣΠΟΤΟΝ

Εἰς λουτρὸν

Ἦν τὸ πάρος φιλέεσκεν Ἄρης, σκοπίαζε Κυθέρην  
εὐθάδε λουομένην νύμασι φαιδροτάταις  
δέρκεο νηχομένην μὴ δεῖδιθι οὐ γὰρ Ἀθήνην  
παρθενον εἰσορύσαι, οἴκτε Τειρεσίας

## 607.—ΑΛΛΟ

Αἱ Χάριτες λούσαντο· ἀμειψάμεναι δὲ λοετρὸν  
δῶκαν ἑὼν ῥεθέων ὕδασιω ἀγλαίην.

## 608.—ΑΛΛΟ

Ἡ τοῖον Κυθέρειαν ὕδωρ τέκεν, ἡ Κυθέρεια  
τοῖον τεύξεν ὕδωρ, ὅν' χροᾶ λουσαμένη.

## 609.—ΑΛΛΟ

Τῶν Χαρίτων τόδε λουτρὸν ἀθύρματα· καὶ γὰρ ἐκείνας  
μοῦνας ἔσσι παῖσδ' εἰν τὰς Χάρ' τας δέχεται.

## 609A. ΑΛΛΟ

Ὅντως δὴ Χαρίτων λουτρὸν τόδε· οὐδὲ γὰρ ἄλλους  
πλείους χωρῆσαι τοῦτο τριῶν δύναται.

## 610.—ΑΛΛΟ

Μικρὰ μὲν ἔργα τάδ' ἐστίν, ἔχει δ' ἡδεῖαν ὀπάπην,  
ὥς ῥόδον ἐν κήποις, ὥς ἴον ἐν ταλαμοῖς.

## THE DECLAMATORY EPIGRAMS

Aphrodite. How gentle she looks standing there!  
Look how fresh is the bloom of her charm! All  
hail to her! for there is no fault in her life.

606-640 are all *Inscriptions on Baths*

606.—ANONYMOUS

Look at Cytherea whom Ares once loved, bathing  
here in the limpid stream. Look at her swimming,  
and fear not. It is not maiden Athena that you see,  
as Tiresias did.

607.—ANONYMOUS

THE GRACES bathed here, and to reward the oath  
they gave to the water the brightness of their limbs.

608.—ANONYMOUS

EITHER such water gave birth to Cytherea, or  
Cytherea, by bathing in it, made the water such.

609.—ANONYMOUS

THIS bath is the playground of the Graces, for it  
only admits the Graces to sport within it.

609A.—ANONYMOUS

THIS is really the Graces' bath, for it cannot contain  
more than three.

610.—ANONYMOUS

THIS is a little work, but beautiful to look on, like  
a rose in a garden or a violet in a basket of flowers.

## 611.—ΑΛΛΟ

Ἐν μικρῷ μεγάλῃ λουτρῷ χάρις. ἐν δ' ἐλαχίστῳ  
νύματι λουομένοις ἡδὺς ἔπεςστις Ἔρως.

## 612.—ΑΛΛΟ

Ὡς δένδρον βραχύφυλλον. ἔχει δ' ἡδεῖαν ὁδοδὴν,  
οὕτως λουτρὰ τάδε μικρὰ μὲν, ἀλλὰ φίλα.

## 613.—ΑΛΛΟ

Εἰς τὸ λουτρὸν Μαρίας

Τῆς Μαρίας τὸ λουτρὸν ἰδὼν ὑπεδάκρνε Μῶμος,  
εἰπὼν, "Ὡς Μαρίνην, καὶ σὲ παρερχόμεθα."

## 614.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς λουτρὸν μικρὸν παρακείμενον τῷ Ζευξίππῳ

Μὴ νεμέσα, Ζεύξιππε, παραντέλλουσι λουτρῷ  
καὶ μεγάλῃν παρ' Ἀμαξαν ἐρωτύλος ἡδὺ φαίνει.

## 615.—ΑΛΛΟ

Εἰς λουτρὸν ἐν Σμύρῃ

Χῶρος, τίς μερόπων σε λιπαυγέα τὸ πρὶν ἔοντα  
πλούσιον ἐν φέγγει θήκατο λουομένοις;  
τίς δὲ καὶ αἰθαλόεντι ῥύπῳ πεπαλαγμένον ἄρτι,  
κεῖνον αἰστώσας, φαιδρον ἔδειξε δόμον;  
φρὴν σοφὴ ὥς πᾶσιν Θεοδωρίας, ὥς ἔτεδν δὴ  
κἂν τούτῳ καθαρὴν δεικνύμενος κραδίην

## THE DECLAMATORY EPIGRAMS

### 611.—ANONYMOUS

THERE is great charm in a little bath Sweet love  
looks on those who bathe in the timest stream.

### 612.—ANONYMOUS

As a myrtle has little leaves, but sweet-scented,  
so this bath is small, but dear.

### 613.—ANONYMOUS

#### *On the Bath of Maria*<sup>1</sup>

MORUS<sup>2</sup> wept when he saw the bath of Maria, ex-  
claiming "I have to leave you unvisited, as I leave  
Maria."

### 614.—LEONTIUS SCHOLASTICUS

#### *On a small Bath next that called Zeuxippus*

BE not wrath, Zeuxippus, with this bath that arises  
next thee. The little star called Erotylus shines  
sweetly though next the Great Bear.

### 615.—ANONYMOUS

#### *On a Bath at Smyrna*

THOU building, who of mortals made thee, who  
wast formerly dim, rich in light for bathers, and  
who, cleaning away the smoky grime that befouled  
thee, brightened thee thus? It was wise Theodorus  
who in this truly, as in everything, showed the clean-  
ness of his heart. He being the treasurer and father

<sup>1</sup> The Empress, wife of Honorius.

<sup>2</sup> The god of fault-finding.

ὅς γὰρ ἐὼν πόλιος κτεάνων ταμίης τε πατήρ τε,  
 κέρδεσιν ἐξ αὐτῶν οὐκ ἐμίγη χέρας.  
 ἀλλὰ θεὸς φιλόπατρις, ἐρισθενές, ἄφθιτε Χριστέ,  
 πήματος αὐτὸν ἄτερ σῶζε τεῇ παλάμῃ.

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## 616.—ΑΛΛΟ

Ἐνθάδε λουσαμένων Χαρίτων ποτέ, θεσκελα πέπλα  
 βαιὸς Ἔρως ἔκλεψε, καὶ ὥχετο· τὰς δ' ἔλιπ' αὐτοῦ  
 γυμνίς, αἰδομένας θυρέων ἔκτασθε φανῆναι.

## 617.—ΑΛΛΟ

Εἰς βαλανεῖον ψυχρόν

Τὸν ποταμόν, βαλανεῦ, τίς ἐτείχισε; τίς βαλανεῖον  
 τὴν κρήνην ψευδῶς τήνδε μετωιόμασεν;  
 Αἰόλος Ἰπποτάδης φίλος ἀθανάτοισι θεοῖσιν  
 ὧδε μετοικήσας ἤγαγε τοὺς ἀνέμους  
 πρὸς τί δὲ καὶ στανίδες δύο τοῖς ποσὶν αἰδ' ὑπο-  
 κεινται;

οὐ διὰ τὴν θερμὴν, τῆς χιόνος δ' ἕνεκα.  
 Φρίξου καὶ Νάρκης οὗτος τόπος. ἀλλ' ἐπιγραφὸν  
 "Τῷ μεσορὶ λούσαι· πνεῖ γὰρ ἔσω Βορέας."

## 618.—ΑΛΛΟ

Εἰς ἕτερον λουτρὸν ἐν Βυζαντίῳ

Λατὸν ἐρεπτομένους προτέρων οὐ ψεύσατο μῦθος·  
 πίστιν ἀληθείης τοῦτο τὸ λουτρὸν ἔχει.  
 εἰ γὰρ ἅπαξ καθαροῖσι λοίσσεται ὕδασις ἀνὴρ,  
 οὐ ποθέει πάτρην, οὐκ ἐθέλει γενέτας.

<sup>1</sup> Hom. Od. π. 2.

## THE DECLAMATORY EPIGRAMS

of the city's possessions, did not stain his hands by gain derived from them. Mighty Christ, immortal God, keep by Thy hand this patriot out of the reach of misfortune.

### 616.—ANONYMOUS

HEAR once when the Graces bathed, little Eros stole their immortal rament and went off with it, leaving them naked and ashamed to appear outside the door

### 617 ANONYMOUS

#### *On a too cold Bath*

Who wailed round a river, bathman? Who falsely styled this fountain a bath? "Acolus, son of Hip-potas, dear to the immortal gods,"<sup>1</sup> brought the winds here from their home. And why are these two planks placed here for the feet? Not for warmth, but for freezing. This is the place of Shivering and Frost-bite. Write thereon "Bathe here in August,"<sup>2</sup> for the north wind blows ever within."

### 618.—ANONYMOUS

#### *On a Bath in Byzantium*

THE old story of the lotus-eaters<sup>3</sup> is no falsehood. This bath confirms its truth. For if a man once bathe in these pure waters he does not regret his country or desire his parents.

<sup>1</sup> Mæsoni is the Egyptian name of August,

<sup>2</sup> Hom. Od. ix. 94.

## 619.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἕτερον λουτρὸν ἐν Βυζαντίῳ

Νῦν ἔγνων, Κυθήρεια, πόθεν νίκησας ἀγῶνα,  
 τὴν πρὶν Ἀλεξάνδρου ψῆφον ὑφαρπαμένη.  
 ἐνθάδε γὰρ τέγγουσα τὸν δέμας, εὖρες ἐλέγξαι  
 Ἦρην Ἰναχίοις χεύμασι λουσαμένην.  
 αἴκησεν τὸ λουτρὸν· ἔοικε δὲ τοῦτο βοῶσθ  
 Παλλὰς· "Ενικήθην ὕδασιν, οὐ Παφίην."

## 620.—ΠΑΤΑΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Εἰς λουτρὸν διδυμον, ἐν ᾧ λουῶνται καὶ γυναῖκες καὶ ἄνδρες  
 Ἀγχι μὲν ἐλπίς ἔρωτος· ἐλεῖν δ' οὐκ ἔστι γυναῖκας·  
 εἶρξε πυλὶς Παφίην τὴν μεγάλην ὀλίγη.  
 ἀλλ' ἔμπης γλυκευ τοῦτο· ποθοβλήτοις γὰρ ἐπ' ἔργοις  
 ἐλπίς ἀληθείης ἐστὶ μελιχροτέρη.

## 621. ΑΔΕΣΠΟΤΟΝ

Εἰς ἕτερον λουτρὸν

Ὅσσαις θηλυτέραις ἐστὶν πόθος (ἔστι δὲ πύσαις),  
 δεῦρ' ἵτε, παιδρότερης τευξόμεναι χάριτος  
 χῆ μὲν ἔχουσα πόσιν, τέρψει πόσιν· ἡ δ' ἔτι κοίρη  
 ὀτρυνέει πλείστοις ἔδνα πορεῖν λεχέων·  
 ἡ δὲ φέρουσα πόρους ἀπὸ σώματος, ἐσμὸν ἐραστῶν  
 ἔξει ἐπὶ προθύροις, ἐνθάδε λουσαμένη.

## 622.—ΑΛΛΟ

Εἰς τὸ αὐτό

Εἴτε σε κουριδίης ἀλόχου γλυκεὺς ἡμερος ἰσχει,  
 λούεο, παιδρότερος τῇδε φανησόμενος·

## THE DECLAMATORY EPIGRAMS

### 619.—AGATHIAS SCHOLASTICUS

#### *On a Bath in Byzantium*

Now I know, Cytherea, now thou didst conquer in the contest, stealing the vote of Alexander. It was here thou didst dip thy body, and so didst find means to overcome Hera who had bathed in the streams of Inachus.<sup>1</sup> It was the bath that won, and I fancy Pallas cried out thus "I was conquered by the water, not by the Paphian."

### 620.—PAULUS SILENTIARIUS

#### *On a Double Bath in which Men and Women Bathed*

NEAR is the hope of love, but one cannot catch the women. A little door shuts out great Cypris. But yet this is sweet; for in the matter of amorous desire hope is sweeter than reality

### 621.—ANONYMOUS

SUCH women as have desire to please (and ye all have) come here, and ye shall win brighter charms. She who has a husband will give her husband pleasure, and the unmarried girl will stir many to offer her marriage. And she who makes her living by her body, if she bathe here, will have swarms of lovers at her door.

### 622.—ANONYMOUS

If sweet desire for thy wedded wife possess thee, bathe here, and thou shalt appear to her brighter

<sup>1</sup> At Argos.

εἶτε σε μισθοφόρους ἐπὶ μαχλάδας οἰστρος ὀρίνει,  
λήψη, κοῦ δίωσεις, ἐνθάδε λουσαμένος.

## 623.—ΚΤΡΟΤ ΠΟΙΗΤΟΤ

Εἰς ἕτερον εὐμορφον

Κύπρις σὺν Χαρίτεσσι καὶ νιῇ χρυσοβελέμενη  
ἐνθάδε λουσαμένη, μισθὸν ἔδωκε χάριν.

## 624 ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἕτερον λουτρὸν παρακείμενον τῇ δημοσίᾳ ἐν Βυζαντίῳ  
Δείματό με ξυνοῖο παρὰ προθύροισι λοετροῦ  
ἄστος ἀνὴρ, ἀρετῆς εἵνεκεν, οὐκ ἔριδος.  
κεῖνο μέλοι πλεόνεσσιν· ἐγὼ δ' ὀλίγοις τε φίλοις τε  
ἐντύνω προχοὰς καὶ μύρα καὶ χαρίτας.

## 625.—ΜΑΚΗΔΟΝΙΟΤ ΤΙΛΑΤΟΤ

Εἰς ἕτερον λουτρὸν ἐν Λιγυρίᾳ

Πιοτότατος μερόπων τις ἔοι πυλαωρὸς ἐμεῖο,  
κρίνων λουσομένων καιρὸν ἐσηλυσίης,  
μή τινα Νηϊάδων τις ἐμοῖς ἐνὶ χεύμασι γυμνῇν,  
ἢ μετὰ καλλικόμενῳ Κύπριν ἴδοι Χαρίτων  
οὐκ ἐθέλων· “Χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς”  
τίς γὰρ Ὀμηρεῖσις ἀντιφέροιτο λόγοις,

## 626.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἕτερον λουτρὸν ὀνομαζόμενον Ἑρωτα

Μητέρα Κύπριν ἔλουσεν Ἑρως ποτὲ τῷδε λοετρῷ,  
αὐτὸς ὑποφλέξας λαμπάδι καλὸν ὕδωρ.

## THE DECLAMATORY EPIGRAMS

Or if lust drive thee to mercenary and depraved women, bathe here, and thou shalt be paid instead of paying

### 623.—CYRUS

CYPRIS with the Graces and her golden-arrowed boy bathed here and gave grace in payment.

### 624.—LEONTIUS SCHOLASTICUS

*On another Bath next the Public Baths in Byzantium*

A CITIZEN built me at the gate of the public bath for excellence, not for competition. Let that serve many, I supply water and scent and charm to an intimate few

### 625.—MACEDONIUS THE CONSUL

*On another Bath in the Lycian Quarter (F)*

Let my doorkeeper be the most faithful of men, keeping careful note of the time at which bathers enter me, lest anyone against his will see one of the Naiads naked in my waters, or Cypris with the long-haired Graces. "For hard are the gods to him who sees them manifestly"<sup>1</sup> Who would dispute Homer's dictum?

### 626.—MARIANUS SCHOLASTICUS

*On another Bath called Love*

LOVE once bathed his mother Cypris in this bath, himself warming its lovely water with his torch. Ah,

<sup>1</sup> Hom. *IL* xx 131

## GREEK ANTHOLOGY

ἰδρὼς δ' ἀμβροσίαια χυθεῖς χροὸς ἀμμυγα λευκοῖς  
 ὕδασι, φεῦ πνοιῆς ὅσσον ἀνῆψεν ἔαρ.  
 ἔνθεν αἰὲ ροδόεσσα ἀναξείουσιν αὐτμῆν,  
 ὥς ἔτι τῆς χρυσοῆς λουομένης Παφίης.

### 627.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τᾷδ' ὑπὸ τὰς πλατάνους ἀπαλῶ τετρυμένος ὕπνω  
 εὐδεν Ἑρως, Νύμφαις λαμπύδα παρθέμενος.  
 Νύμφαι δ' ἀλλήλησι, "Τί μέλλομεν; αἶθε δὲ τούτῳ  
 σβέσσαμεν," εἶπον, "ὁμοῦ πῦρ κραδίας μερόπων."  
 λαμπὰς δ' ὥς ἔφλεξε καὶ ὕδατα, θερμον ἐκείθεν  
 Νύμφαι Ἑρωτιάδες λουτροχοεύσιν ὕδωρ.

J. A. Pott, *Greek Love Songs and Epigrams*, — p. 113,  
 expanded by Shkolorpairo, *Sonnets*, chii, αἶν

### 628.—ΙΩΑΝΝΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Εἰς τὸ δημοσίον λουτρὸν τὸ καλούμενον Ἴππον ἐν  
 Ἀλεξανδρίᾳ

Ἴππον εὐρρεπτην χρονίῃ μάλιστα δαμέντα  
 χρυσεῖω πολύολβος ἀναξ ἤγειρε χαλινῷ.

### 629.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἕτερον

Αἶθε σέ, Πίνδαρε, μᾶλλον ἐμοῖς ἐκάθηρα ρεέθροις,  
 καὶ κεν ἀριστον ὕδωρ τούμὸν ἐφησθα μόνον.

## THE DECLAMATORY EPIGRAMS

what a scent of spring had the sweat that ran from her ambrosial body mixing with the clear, white water! Henceforth from it ever bubbles a vapour smelling of roses, as if golden Cyprus were still bathing.

### 627.—BY THE SAME

HERE under the plane-trees tired Love lay softly sleeping, having entrusted his torch to the Nymphs. Said the Nymphs among themselves: "Why not do it at once? Would that together with this we could put out the fire in men's hearts." But it was the torch that set fire to the water, and henceforth the Love Nymphs pour forth here hot water for men to bathe in.

### 628.—JOANNES GRAMMATICUS

*On the Public Bath at Alexandria called the Horse*

Our blessed sovereign aroused with a golden bit the fair-flowing Horse which long scourging had laid low.<sup>1</sup>

### 629.—BY THE SAME

Would, Pindar, that I rather than others had washed thee in my stream. Then thou wouldst have called my water alone best.<sup>2</sup>

<sup>1</sup> The meaning is that the Emperor spent money on restoring the bath.

<sup>2</sup> Referring to the beginning of *Olymp.* l. "Water is best."

## 630.—ΑΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς θερμὰ τὰ βασιλικά

Θερμὰ τίδ' ὑπρέκειας βασιλῆα· τιμνδε γὰρ αὐτοῖς  
οἱ πρὶν ἀγασσάμενοι θῆκαν ἐπωνυμίην.  
οὐ γὰρ ὑπὸ βροτέῳ πυρὶ θίλλεπται ἀγλαὸν ὕδωρ,  
αὐτομάτῃ δε λιβᾶς τικτεται αἰθομένη·  
οὐδε ῥοοῦ ψυχροῦ ποτιδεύεται ἄμφι λοετρά,  
ἀλλ' οἷον ποθέεις, τοῖον ὑπεκφερεται.

## 631.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς τὰ θερμὰ τὰ Ἀγαμεμνόνεια ἐν Σκύμῃ

Χῶρος ἐγὼ Δαναοῖς μαμειημένος, ἐνθα μολόντες  
τῆς Προδαλειρείης ἐξελαβοντο τέχνης.  
ἔλκεα γὰρ μετὰ δῆριν ἑμοῖς ἀκέσαντο ρεέθροις,  
βαρβαρικῆς λογχῆς ἰὸν ἀπωσάμενοι.  
ἐνθεν ἀεξίθην ὁροφηφορος· ἀντι δὲ τιμῆς  
τὴν Ἀγαμεμνονέην εὖρον ἐπωνυμίην.

## 632.—ΑΔΗΛΟΝ

Εἰς ἔτερα θερμὰ

Χθὼν μυχάτων γυάλων κοιλώμασιν ἀνασσει πῦρ  
ἔστ' ἂν ἔχη, φλοξὶν δὲ περιζεῖη κρυφιαῖσιν,  
ἀτμός ἄνω βαίνων εἰς αἶθερα θερμός, ἐνερθεν  
θλιβομένος, πυριθαλπὴς ἐπεύγεται ἰκμάσιν ὕδωρ.

## 633.—ΔΑΜΟΧΑΡΙΔΟΣ ΓΡΑΜΜΑΤΙΚΟΥ

Εἰς λουτρόν

Ἥρῃ καὶ Παφίῃ καὶ Παλλάδι τοῦτο λοετρὸν  
ὥς ποτε τὸ χρυσοῦν ἤρασε μῆλον ἔχειν  
καὶ τάχα τῆς μορφῆς κρίσις ἔσσεται οὐ Πυρὶς αὐταῖς,  
εἰκὼν δ' ἀργυφέοις νύμασι δεικνυμένη.

## THE DECLAMATORY EPIGRAMS

### 630. LEONTIUS SCHOLASTICUS

#### *On the Royal Hot Baths*

These are really the royal hot baths, for our fathers, admiring them, gave them this name. By no mortal fire is the bright water warmed, but the spring is born hot of its own accord. Nor dost thou require a cold stream for the bath, but tempered as thou dost desire it, it gushes forth.

### 631.—AGATHIAS SCHOLASTICUS

#### *On the Hot Baths of Agamemnon near Smyrna*

I AM a place beloved by the Danaë, coming to which they forgot the art of Podalrius.<sup>2</sup> For after the battle they healed their wounds in my stream, expelling the poison of the barbarian spear. Hence I grew great and came to bear a roof, and as a token of fame received the name of Agamemnon.

### 632. ANONYMOUS

#### *On other Hot Baths*

WHILE Earth in her inmost recesses has perpetual fire and boils with hidden flames, the hot vapour, ascending to the air owing to the pressure from below, belches forth streams of water heated by fire.

### 633.—DAMOCHARIS GRAMMATICUS

THIS was the bath of Hera, Cypris, and Pallas, when they were eager to get the golden apple. And perhaps now Paris will not be their judge, but their image reflected in the silver flood.

<sup>1</sup> Still existing and so called.

<sup>2</sup> The two sons of Asclepius, Podalrius and Machaon, were the surgeons of the Greek army before Troy.

634.—ΑΛΛΟ

Ὦμοσαν αἱ Χάριτες φερεανγέα κοίρανον αἶγλης  
ἐνθάδε ναιετάειν ἢ παρὰ τῇ Παφίῃ.

635.—ΑΛΛΟ

Δάφνης εὐπετάλοιο φερώννυμόν ἐστι λοετρὸν.

636.—ΑΛΛΟ

Τοῦτο ἰδὼν τὸ λοετρὸν ὁ πάνσοφος εἶπεν Ὀμηρος·  
“ Νηπτευθὲς ἄχολον τε, κακῶν ἐπίληθον ἀπάντων.”

637.—ΑΛΛΟ

Ἐνθάδε λουσαμένη δέμας ἄμβροτον ἀντίκα Κύπρις  
δεῖξεν Ἀλεξάνδρῳ, καὶ ἰέθλιον ἤρπασε μῆλον.

638.—ΑΛΛΟ

Αἱ τρεῖς Ὀρχομενοῦ Χάριτες τὸ λοετρὸν ἔτευξαν  
τοῦνεκα χωρῆσαι τέσσαρας οὐ δύναται.

639.—ΑΛΛΟ

Κύπρις, Ἔρως, Χάριτες, Νύμφαι, Διόνυσος,  
Ἀπόλλων  
ᾤμοσαν ἀλλήλοις ἐνθάδε ναιετάειν.

640.—ΑΛΛΟ

Ἀθάνατοι λούονται ἀνοιγομένου βαλανείου,  
πέμπτη δ' ἡμίθεοι, μετέπειτα δὲ πῆματα πάντα.

## THE DECLAMATORY EPIGRAMS

### 634.—ANONYMOUS

THE Graces swore by the radiant lord of light  
rather to dwell here than with Cypris.

### 635.—ANONYMOUS

THIS bath bears the name of the leafy *asel*.

### 636.—ANONYMOUS

IT was on seeing this bath that sagest Homer  
said, "Alaying grief and anger, bringing oblivion  
of all evil."<sup>a</sup>

### 637.—ANONYMOUS

AFTER bathing her divine limbs here, Cypris  
straightway showed herself to Alexander, and carried  
off the prize of the apple.

### 638. ANONYMOUS

THE three Graces of Orchomenus made the bath,  
and therefore it has not room for four.

### 639.—ANONYMOUS

Cyrus, Love, the Graces, the Nymphs, Dionysus,  
and Apollo swore to each other to dwell here.

### 640.—ANONYMOUS

THE immortals bathe when the bath is first opened,  
at the fifth hour the demi-gods, and later all the  
rubbish.

<sup>a</sup> Hom. *Od.* iv 221

## 641.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς γέφυραν τοῦ Σαγγαρίου

Καὶ σὺ μεθ' Ὀσπερίην ἰψαύχενα, καὶ μετὰ Μήδων  
 ἔθνεα καὶ πᾶσαν βαρβαρικὴν ἡγέλην,  
 Σαγγαίριε, κρατερῇσι ῥοαῖς ὑψίσι πεδηθεῖς,  
 οὕτω ἔδουλώθης κοιρανικῇ παλίμῃ·  
 ὁ πρὶν δὲ σκαφέεσσιν ἀνέμβας, ὁ πρὶν ἄτειρής,  
 κεῖσαι λαῖνῃ σφιγκτοῦ ἀλυκτοπέδῃ

## 642.—ΤΟΥ ΑΥΤΟΥ

Εἰς πωτήριον ἐν Σμίνῃ ἐν προαστείῃ

Πᾶν τὸ βροτῶν σπατάλημα, καὶ ἡ πολυόλβος ἐδωδὴ  
 ἐνθάδε κρινομένη τὴν πρὶν ὄλεσσε χάριν.  
 οἱ γὰρ φασιανοὶ τε καὶ ἰχθύες, αἳ θ' ὑπὲρ ἕγδιν  
 τρίψιες, ἥ τε τόση βρωματομιξαπίτη  
 γίνεται ἐνθάδε κόπρος· ἀποσσεύει δ' ἄρα γαστήρ  
 ὅπποσα πειναλὴ δέξατο λαικανίῃ.  
 ὁπλὲ δὲ γινώσκει τις, ὅτ' ἄφρονα μῆτιν αἰείρων  
 χρυσοῦ τοσσατίου τὴν κόμην ἐπρίατο.

## 643.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τί στενάχεις κεφαλὴν κεκακωμένος; ἐς τί δὲ πικρὰ  
 οἰμῶξεις, μελέων πάγχυ βαρυνομένων,  
 ἐς τί δὲ γαστέρα σείῃ ῥαπίσμασιν ἀμφιπατάσσεις,  
 ἐκθλίψαι δοκέων μύστακος ἐργασίην;  
 μοχθῶν τοσσατίων οὐ σοὶ χρέος, εἰ παρὰ δαυτὶ  
 μὴ τοῦ ἀναγκαίου πούλῳ παρεξετάθης.

## THE DECLAMATORY EPIGRAMS

### 641.—AGATHIAS SCHOLASTICUS

#### *On a Bridge over the Sangarius*

THOU too, Sangarius, after proud Italy and the peoples of the Medes, and all the barbarian host, art thus enslaved by the hand of our prince,<sup>1</sup> thy stream fettered by strong arches. Thou who wast formerly impassable to boats and indomitable, liest gripped in bonds of stone.

### 642.—BY THE SAME

#### *On a Latrine in the Suburbs of Smyrna*

ALL the extravagance of mortals and their expensive dishes excreted here have lost their previous charm. The pheasants and fishes, and the mixtures pounded in the mortar, and all that variety of kick-shaws, become here dung. The belly rids itself of all that the ravenous gullet took in, and at length a man sees that in the pride of his foolish heart he spent so much gold on nothing but dust.

### 643.—BY THE SAME

#### *On the Same*

WHY do you moan with the headache and groan bitterly for the heaviness you feel all over, and keep on smacking your belly, thinking to force out the work of your jaws? You would never have had all this trouble and labour if you had not largely exceeded yourself at table. When you are lying there

<sup>1</sup> Justinian.

ἥλλ' ἐπὶ μὲν στιβίδος φρονεῖς μέγα, καὶ στόμα  
τερπεις

βριμασιν, εὐτυχίην κείνα λογιζόμενος·  
ἐνθαδὲ δ' ὑσχυλλεῖς μουνῇ δ' αλιττήματα λαιμοῦ  
ἢ γαστρη τινεὶ πολλαὶς τυπτομένη.

10

## 644.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὰ αὐτό

Εὖγε μάκαρ τλήθυμε γεωπυνε σοὶ βίος αἰεὶ  
μῖμνειν καὶ σκαπάιτη ἄλγεα καὶ πένιην·  
λιτὰ δέ σοι καὶ δεῖπνα, καὶ ἐν ξυλόχοισι κυβεύδεις,  
ὑδατος ἐμπλίσας λαιμον ἄμετροπυτην.

ἔμπης ἀρτίπος ἐσσί, καὶ ἐνθυδὲ βαιὰ καθεσθεις  
αὐτίκα γαστέρα σὴν θῆκας ἐλαφροτυτην·  
οὐδὲ καταψήχεις ἱερὴν ῥίεχιν, οὐδὲ τι μηροῦς  
τύπτεις, αὐτομιτῶς φορτον ἄρρωσινεμος  
τλήμονες οἱ πλουτοῦντες ἰδ' οἱ· κεινοῖσι συνόντες  
οἷς πλέον ἀρτεμῆς εὐαδεν εἰλαπινῇ

10

## 645.—ΜΑΚΗΔΟΝΙΟΥ ΤΠΑΤΟΥ

Τμωλφ ὑπ' ἀνθεμόεντι, ῥοὴν παρά Μαίονος Ἑρμον,  
Σαρδίεσσι, ἢ Λυδῶν ἑξοχος εἰμι παλιν.

μάρτυς ἐγὼ πρώτη γενομένη Διός· οὐ γὰρ ἐλέγχειν  
λαθριον οὐδ' Ἐρῆς ἤθελον ἡμετέρης

αὕτη καὶ Βραμίφ γενομένη τροφός· ἐν δὲ κεραυνῷ  
ἔδρακον ευρυτέρῳ φωτὶ φαεινόμενον·

πρωταῖς δ' ἡμετέρησιν ἐν ὀργυσμῷ οἰνᾷς ἀπώρη  
οὐδατος ἐκ βοτρυνῶν ξανθὸν ἀμάλξι γυνος

πάντα με κοσμησάντο πολὺς δὲ με πολλαίαις αἰῶν  
ἄστεσιν ὀλβιστοῖς εὖρε μεγαίρομένην.

10

<sup>1</sup> I write so καὶ MS.

## THE DECLAMATORY EPIGRAMS

guzzling you have a high opinion of yourself, and delight your palate with the viands, deeming that happiness. But here you are in distress, and your belly only gets many smacks to pay for the sins of your gullet.

644.—BY THE SAME

*On the Same*

Blest art you, long-suffering labourer! You have only to put up, all your life, with the pangs of hunger and poverty. Simple are your meals, and you sleep in the woods, after satisfying your throat's vast thirst for water. Yet you are perfectly sound, and sitting here for a few moments lighten your heavy. You don't rub down the lower part of your spine, or beat your thighs, but you get rid of the burden naturally. They are in evil case, the rich and those who associate with them, whom feasting pleases more than sound health.

### 645. MACEDONIUS THE CONSUL

I AM Sardis, the chief city of Lydia, who stand under flowery Tmolus, by the stream of Maconian Hermes. I witnessed first the birth of Jove, for I refused to betray the secretly born son of my own Rhea. It was I, too, who nursed Bacchus, and I saw him shining with broader flame in the lightning-flash. First in my fields did Autumn, the giver of wine, milk from the udder of the grape-cluster the golden juice. Everything combined to adorn me, and old Time often saw me envied by the most flourishing cities.

## GREEK ANTHOLOGY

### 646.—ΑΔΕΣΠΟΤΟΝ

Εἰς Ἡράκλειαν τὴν Πόντου

Ἢ πόλιν Ἡρακλήος ὁμώνυμον οἶσθα καὶ ἄλλην,  
ἴσθι με τὴν πόντου μηδὲν ἁτιμωτερην.

### 647.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὴν Ῥώμην

Ῥώμη παμβασίλεια, τὸ σὸν κλέος οὔ ποτ' ὀλεῖται  
Νίκη γάρ σε φυγεῖν ἄπτερος οὐ δύναται.

### 648.—ΜΑΚΕΔΟΝΙΟΥ ΤΥΑΤΟΥ

Εἰς οἶκον ἐν Κιβύρῃ

Ἄστος ἐμοὶ καὶ ξεῖνος ἀεὶ φίλος· οὐ γὰρ ἐρευνᾷ  
τίς, πόθεν, ἢ τινων, ἐστὶ φιλοξενίης.

### 649.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Εὐσεβίῃ τὸ μέλαθρον ἀπὸ πρώτοιο θεμεΐλου  
ἄχρι καὶ ὑψηλοὺς ἤγαγεν εἰς ὀροφους  
οὐ γὰρ ἀπ' ἄλλοτρίων κτεάνων ληϊστορι χαλκῷ  
ὄλβον ἀολλύζων τεύξε Μακεδόνιος·  
οὐδὲ λυπερνήτης κενεῷ καὶ ἀκερδέι μόχθῳ  
κλαῦσε, δικαιοτάτου μισθοῦ ἀπεμβόμενος  
ὥς δὲ πόνων ἄμπαυμα φιλάσσεται ἀνδρὶ δικαίῳ,  
οἶδε καὶ εὐσεβέων ἔργα μενοὶ μερόπων.

## THE DECLAMATORY EPIGRAMS

646.—ANONYMOUS

*On the Pontic Heraclea*

If you know of another city with the same name, Heraclea, know that I, the Pontic one, do not rank beneath it.

647.—ANONYMOUS

*On Rome<sup>1</sup>*

ROME, queen of the world, thy fame shall never perish, for Victory, being wingless, cannot fly from thee.

648.—MACEDONIUS THE CONSUL

*On an Inn in Cilyra*

NATIVE alike and foreigner are ever dear to me, for it is not the business of hospitality to enquire who, whence, and whose son.

649.—BY THE SAME

*On the Stone*

PERRY built up this house from its foundations to its lofty roof. For Macedonius did not build it out of wealth gained by despoiling with the sword the possessions of others, nor did he weep, a pauper, over an empty and profitless labour, deprived of the return justly due to his outlay. As rest from labour awaits the just, so may the works of pious men survive.

<sup>1</sup> I.E. Constantinople.

# GREEK ANTHOLOGY

## 650.—ΛΕΟΝΤΙΟΥ

Εἰς οἶκον κείμενοι μεσον τοῦ Ζευξίππου καὶ τοῦ ἱππικαῦ  
 Ἐν μὲν τῇ Ζευξίππου ἔχω πέλας, ἡδὺ λοετρόν·  
 ἐκ δ' ἑτέρης ἵππων χώρον ἀεθλοφορῶν.  
 τοὺς ῥα θεησάμενος, καὶ τῶδ' ἐνὶ χρώα λαέσσας  
 δεῦρο καὶ ἄμπνευσον δαίτι παρ' ἡμετέρῃ  
 καὶ κε πάλιν σταδίοις ποτι δεῖελον ὥριος ἔλθοις,  
 ἐγγύθεν ἐγγὺς ἰὼν γείτωνος ἐκ θαλάμου

## 651.—ΠΑΤΑΟΥ ΣΙΑΒΕΝΤΙΑΡΙΟΥ

Εἰς οἶκον ὑψηλὸν ἐν Βυζαντίῳ

Τρισσύθεν εἰσορόω πολυτερπέα νῶτα θαλάσσης,  
 πάντοθεν ἡματίῳ φέγγει βαλλόμενος·  
 εἰς ἐμὲ γὰρ κροκόπεπλος ὅταν περικίδνεται Ἥώς,  
 τερπομένη, στείχειν πρὸς δύσιν οὐκ ἐθέλει.

## 652.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΑΤΩΝ ΑΙΓΥΠΤΙΟΥ

Εἰς οἶκον ἐπίπεδον

Ὦρῃ ἀναψύχω θέρεος, καὶ χείματι θάλπω,  
 τούτλωντες ὥράων ἐξ ἐμέθεν παρέχων.

## 653.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς οἶκον κείμενον ἐν ὕψει ἐν Βυζαντίῳ

“Τῆς Ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν,  
 ἔννεπεν Ἀσκραίας, δῶμα τόδε προλέγων.

## THE DECLAMATORY EPIGRAMS

### 650.—LEONTIUS

*On an Inn situated between the Zeuxippus<sup>1</sup> and the Hippodrome*

ON the one side I have close by me the Zeuxippus, a pleasant bath, and on the other the race-course. After seeing the races at the latter and taking a bath in the former, come and rest at my hospitable table. Then in the afternoon you will be in plenty of time for the other races, reaching the course from your room quite near at hand.

### 651. PAULUS SILENTIARIUS

*On a High House in Constantinople*

FROM three sides I view the pleasant expanse of the sea, struck by the sunlight from all quarters. For when saffron-mantled Dawn envelops me, she is so pleased that she has no wish to go on to her setting.

### 652.—JULIAN, PREFECT OF EGYPT

*On a House situated on Level Ground*

IN summer I cool you and in winter I keep you warm, supplying from myself the deficiencies of the seasons.

### 653.—AGATHIAS SCHOLASTICUS

*On a House situated on a Hill in Constantinople*

"THE gods set toil before virtue,"<sup>2</sup> said the poet of Ascrea, speaking prophetically of this house. For

<sup>1</sup> See title of Book II. It was both a gymnasium and bath. <sup>2</sup> Hes. *Works and Days*, 289.

κλίμακα γὰρ ταναήν περόων κεκαφηότι ταρσῶ,  
 ἰδρῶντι πλαδαρὴν ἀμφεδίηνα κόμην  
 ἰψόβι δ' εἰσενόησα θαλασσαῖην περιωπήν.  
 ναὶ τάχα τῆς Ἀρετῆς πιστότερον<sup>1</sup> θάλαμος.

5

654.—ΙΟΥΔΑΙΑΝΟΥ ΛΙΠΩ ΤΗΑΤΩΝ  
 ΑΙΓΥΠΤΙΟΥ

Εἰς ἀφύλακτον οἶκον

Κερδαλέους δίζεσθε δόμους, ληίστορες, ἄλλους  
 τοῖσδε γὰρ ἐστὶ φύλαξ ἔμπεδος ἡ πενίη.

655.—ΑΔΗΑΘΝ

Εἰς τὸν τρίκλινον τῆς Μιγνυύρας

Ὅτραλέως πολύπνευσαν τόνδε δομον βασιλῆες,  
 αἰχμὴν ὀλβοδότειραι ἀπὸ σταυροῖο λαχόντες,  
 αὐτὸς ἄναξ Ἡρακλῆς σὺν Κωνσταντίνῳ νῆι.

656.—ΑΛΛΟ

Εἰς τὸν οἶκον τὸν ἐπιλεγόμενον Χαλκὴν ἐν τῷ Παλατίῳ, ὃ  
 ἔκτισε Ἀναστάσιος βασιλεὺς

Οἶκος Ἀναστασίῳ τυραννοφόνου βασιλῆος  
 μούνος ὑπερτέλλω πανυπειροχος ἄστεσι γαίης,  
 θαῦμα φέρων πάντεσσιν, ἐπεὶ κοσμήτορες ἔργων  
 ὕψος ὁμοῦ μῆκός τε καὶ ἅπλετον εὖρος ἰδόντες,  
 ἄσκεπές ἐφράσσαντο πελώριον ἔργον ἔᾶσαι  
 ἀλλὰ πολυκμήτῳ λαχὼν πρεσβήϊα τέχνης

5

<sup>1</sup> I write πιστότερον for πιστότατον.

<sup>1</sup> Lat. painting.

## THE DECLAMATORY EPIGRAMS

after mounting the long flight of steps with exhausted<sup>1</sup> feet, my hair was all soaked with sweat, but from the summit I looked on the fine view of the sea. Yea perhaps a good room is a surer possession than virtue (?).

### 654.—JULIAN, PREFECT OF EGYPT

#### *On an Unguarded House*

SEEK other more profitable houses, ye robbers, for Poverty constantly keeps guard over this.

### 655.—ANONYMOUS

#### *On the Banqueting Hall of Magnaura*

THIS house was diligently completed by the emperors, on whom the Cross bestowed a beneficent power, Heracius and his son Constantine.<sup>2</sup>

### 656.—ANONYMOUS

#### *On the House called Chalcé<sup>3</sup> in the Palace built by Anastasius*

I AM the house of Anastasius, the emperor, slayer of tyrants,<sup>4</sup> and I alone far excel all cities of the Earth. I am a cause of wonder to all, since the architects, seeing my height, length, and vast breadth, were minded to leave the huge pile unroofed, but skilled Aethernus, the most eminent

<sup>2</sup> Constantine III shared the purple with his father Heracius whom he succeeded 641 A.D.

<sup>3</sup> Lit. "The Bronze Gate." The name was transferred to the whole building which formed the vestibule of the palace.

<sup>4</sup> The Isaurian robber chiefs.

Λιθῆμος πολυῖδρις ἔμπη τεχνησάτο μορφῆν,  
 ἡχραστῶ βασιλῆι φέρων πρωτιγρία μοχθῶν,  
 ἔνθεν ἀπειράσιον μέγεθος περιπατὶ τιταίνων,  
 Αὐσανίηε πικρὰ βρομικὰ θαυμάτια γαίης 10  
 εἶξον κρείττεροισι, χερσὶ Καπετωλίδος αἰλῆς,  
 εἰ καὶ χαλκείων ὀρυφῶν κμαρυγμάτα πεμπῆς  
 κρυφόν ἡμετρητῶν μεγάρων στείνοιμεν αἰλαῖς,  
 Περγᾶμα φαιδρὸν ἄγαλμα τευ, Ῥουφινίαν ἄλσος 15  
 μήδε τανυπλευροῖσιν ἡρήροτα, Κυζίκει, πέτροις  
 Ἀδριανού βασιλῆος ἀμεμφαίητον κείσεις  
 οὐ μοι Πυραμίδων ἱκέλη κρίσεις, οὔτε Κολοσσού,  
 οὔδε Φάρου· μεγάλῃ μόνος δ' ὑπεριδράμων ἴλην  
 αὐτὸς ἔμοι σπηπτουχὸν Ἰσαυροφυλον μεταπικρῶν  
 χρυσοφασὶ μ' ἐτέλασσαν ἰδεθλίον Ἰρ.γενεῖης. 20  
 πικρὴ τετραπορὸν ἡνεμῶν πεπετάσμινον αὔραις

657. ΜΑΡΙΑΝΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς τὴν παλατιὰν Σοφιστῶν

Ὅπποθι τεμνομένη χθονὸς ἀνδρῶν πότον ἀνουργεῖ  
 πλάγκτος αἰκλικιστῶν πορθμὸς ἐπ' ἤιονεν,  
 χρυσία συλλεκτῶν ταῦτ' ἀνακτορά θῆκεν ἀνάσση  
 τῇ πολικιδίστῃ θεῷ ἀναξ Σοφίῃ.  
 ἔξιον ὦ Ρώμῃ μεγαλοκράτες, ἰντ.α σείω 5  
 κούλλος ἀπ' Ἑυρώπης οὐρεσὶ εἰς Ἀσίην

658. — ΠΑΤΑΟΥ ΣΙΑΓΝΤΙΑΡΙΟΥ

Εἰς τὴν μεγάλην Πραιτωρίαν καλλιπαισθέντι

Κύσμον Ἰουστίνος βασιλεὺς ρυπαρὰ καθήρας  
 καὶ τὰ μέγιστα Δικτῆ ἰγγλῆυσεν τεμένη

<sup>1</sup> Quia exprobat. The Kai na follows, to be precisely the combined particles of Θεοῦ καὶ αὐτοῦ, or καὶ αὐτοῦ.

## THE DECLAMATORY EPIGRAMS

master of that laborious art, devised my shape, laying the first-fruits of his toil before our stainless emperor. Therefore, stretching on all sides my vast bulk, I surpass the celebrated wonders of the Italian land. Beauty of the Capitolian hall, give place to thy betters, even though thy golden roof dazzles the eye. Hide, Pergamus, thy splendid ornament, the grove of Rafinus,<sup>1</sup> narrow now beside the halls of this limitless palace; and thou, Cyzicus, no longer sing of thy noble temple of Hadrian standing fast on the long cliff. The pyramids are not capable of vying with me, or the colossus, or the Pharus, I alone surpass a great legion of buildings. My prince himself, after his victory over the Isaurians, completed me, the house of the Dawn, shaming with gold, on all sides exposed to the breezes of the four winds.

### 657 —MARIANUS SCHOLASTICUS

*On the Palace called Sophianæ*

WHERE the land is cut in two by the winding channel whose shores open the way to the sea, our divine emperor<sup>1</sup> erected this palace for his most illustrious consort Sophia. O, far-riding Rome,<sup>2</sup> thou lookest from Europe on a prospect in Asia the beauty of which is worthy of thee.

### 658 —PAULUS SILENTIARIUS

*On the Great Prætorium when newly decorated*

THE Emperor Justin,<sup>3</sup> clearing away its begrimed decorative work, brightened up the chief Law Court,

<sup>1</sup> Justin II. (565-578 A.D.).      <sup>2</sup> i.e. Constantinople.

<sup>3</sup> The same.

## GREEK ANTHOLOGY

σοῖς δὲ πονοῖς, Δομνῖνε, κατηφέα νύκτα διώκεις  
ἐκ Θέμιδος μεγάρων, ἐκ Βιοτῆς μερόπων.

### 659. —ΘΕΑΓΙΤΗΤΟΣ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς τὸ αὐτό

Ἦς ἀγαθὸν καὶ παῖς ἐπὶ γηραι· φαιδροτέρους γὰρ  
Δομνῖνος θαλάμους μητρὸς ἔτευξε Δίκης.  
λάμπω ἐγὼ διὰ παιδός, ὁ παῖς δὲ ἔμειο φασίει  
κυδεα δ' ἀλλήλοισι ἀντιχαρίζόμεθα.

### 660.—ΛΔΕΣΗΙΟΤΟΝ

Εἰς τὴν βασιλικὴν τῶν παιδευτηρίων ἐν Βυζαντίῳ

Χῶρος ἐγὼ θεσμοῖσιν ἀνειμένος· ἐνθάδε πηγὴ  
ἀφθονος Αὔσουων ἐκκέχυται νομιμῶν,  
ἥ πᾶσιν τέταται μὲν αἰνῶος, ἡθόοις δὲ  
ἐνθάδ' ἀγειρομένοις πάντα δίδωσι ῥόον.

### 661.—ΙΟΥΑΙΑΝΟΥ ΑΠΟ ΤΗΑΤΩΝ ΑΙΓΥΠΤΙΟΥ

Εἰς βῆμα τοῦ σοφιστοῦ Κρατεροῦ

Δένδρον ἐγὼ μακαριστόν, ἐπεὶ ποτὲ μεσσόθεν ὕλης  
ιστάμενον λεγυροῖς ἐτρεφόμην ἀνέμοις,  
ὀρνίθων ἐπίβαθρον εὐθροον· ἀλλὰ σιδήρῳ  
ἐτμήγην, κλήρῳ κρείσσονος εὐτυχίης·  
ἀντὶ γὰρ ὀρνίθων, Κρατεροῦ κρατεροῖς ὑπὸ μύθοις δ  
ἄρδομαι, εὐμούσοις χεύμασι τηλεθύον.

## THE DECLAMATORY EPIGRAMS

and thou, Dominus,<sup>1</sup> by thy labours, expellest melancholy night from the halls of Themis and the life of mortals.

### 650. -THEAETETUS SCHOLASTICUS

#### *On the Same*

WHAT a blessing is a child in our old age! Dominus has made the courts of me, mother Justice, brighter I came through my child, and my child through me, each bestowing our glory on the other.

### 660.—ANONYMOUS

#### *On the Basilica of the Schools in Constantinople*

I AM a place dedicated to Law Here gushes forth an abundant fount of Roman Jurisprudence which runs perennially for all, and gives its whole stream to the youth here assembled

### 661 —JULIANUS, PREFECT OF EGYPT

#### *On the Chair of the Sophist Craterus*

I AM a tree peculiarly blessed, for, once, standing in the middle of the forest, I was nurtured by the shrill winds and was the tuneful seat of birds, but I was felled by the axe to gain still better fortune. For now I am watered by the powerful (*crateros*) speech, not of the birds, but of Craterus, and flourish, fed by this stream of eloquence.

<sup>1</sup> The architect.

## 662.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Χῶρος ἐγὼ τὸ πρὶν μὲν ἦν στυγερωπὸς ἰδεσθαι,  
 πηλοδόμοις τοίχοις ἀμφιμεριζόμενος.  
 ἐνθαδὲ δὲ ξείνων τε καὶ ἐνδαπιῶν καὶ ἀγροίκων  
 νηδὺς ἐπεγδούπει λύματα χενομένη.  
 ἀλλὰ πατὴρ με πόλῃος ἐναλλαξας Ἀγαθίας  
 θῆκεν ἀρίζηλον τὸν πρὶν ἀτιμύτατον.

## 663.—ΠΑΤΑΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Εἰς κῆπον παρίλιν

Πόντος ὑποκλύζει χθονὸς ἔδρανα· πλωτὰ δὲ χέρσου  
 νῶτα θαλασσαιὸς ἄλσασσι τηλεθίει.  
 ὡς σοφὸς ὅστις ἔμιξε βυθὸν χθονι, φύκι κήποις  
 Νηιαδων προχαῖς χεύματα Νηρείδων.

## 664.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Ἐνθάδ' ἐριδμαίνουσι τίνος πλῆον ἔπλετο χῶρος,  
 Νύμφαι Νηιαδες, Νηρεῖς, Ἀδρυάδες·  
 ταῖς δε θεμιστεύει μεσάτῃ Χάρις, οὐ δὲ δικάζειν  
 οἶδεν, ἐπεὶ ξυνὴν τέρψιν ὁ χῶρος ἔχει.

## 665.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτό

Εἶξον ἐμοὶ Δάφνης ἱερὸν κλέτας, ἔκτοθι πόντου  
 κείμενον, ἀγραῦλον κυλλὸς ἐρημοσύνης.

## THE DECLAMATORY EPIGRAMS

### 662.—AGATHIAS SCHOLASTICUS

*On the same as 642 ff*

I AM a place formerly hideous, divided by brick walls, and here the bellies of strangers, natives, and countrymen thunderously relieved themselves. But Agathias, the father of the city, transformed me and made me distinguished instead of most ignoble.

### 663.—PAULUS SILENTIARIUS

*On a Garden by the Sea*

THE sea washes *terra firma*, and the expanse of the dry land is navigable and blooms with marine foliage. How skilled was he who mingled the deep with the land, sea-weed with garden plants, the floods of the Nereids with the founts of the Naiads

### 664.—BY THE SAME

*On the Same*

HERE the Nnads, Nereids, and Hamadryads dispute as to who has the best title to the property. The Grace in their midst sits as judge, but cannot give judgment, as its charm is common to all

### 665.—AGATHIAS SCHOLASTICUS

*On the Same*

GIVE way to me, thou holy hill of Daphne,<sup>1</sup> lying far from the sea, thy beauty but that of rustic solitude.

<sup>1</sup> The celebrated park near Antioch in Syria. See Gibbon, chap. xxii.

εὐθαδε γάρ Νύμφαι δενδρίτιδες, αἶ τ' ἐνὶ πόντῳ  
 Νηρείδες ξυνην θέντο συνηλυσίην·  
 ἄμφ' ἔμε γὰρ μαρναντο· δίκασσε δὲ Κυανοχαίτης, ο  
 καὶ με παρ' ἄμφοτέραις μέσσον ἔθηκεν ὄρον.

## 666.—ΛΔΗΛΟΝ

Εἰς κῆπον Ἑρωτα προσαγορευμένον  
 Οὐ μέγας οὐδ' ὁ Ἑρως, ἀλλ' εὐχαρις· ὥς καὶ θυγὼ τοι  
 οὐ μέγας ἐν κηποις, ἀλλὰ γέμω χαρίτων

## 667.—ΑΡΑΒΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς προάστειον

Ἔδασι καὶ κήποισι καὶ ἄλσεσι καὶ Διονύσῳ  
 καὶ πόντου πλήθω γείτονος εὐφροσυνῇ  
 τερπνὰ δέ μοι γαίης τε καὶ ἐξ ἑλὸς ἄλλοθεν ἄλλος  
 καὶ γριπτεὺς ὀρέγει δῶρα καὶ ἀγρονόμοι.  
 τοὺς δ' ἐν ἑμοὶ μέμνοντας ἢ ὀνύθων τις αἰείδων, ο  
 ἢ γλυκὺ πορθμῶν φθεγμα παρηγορεῖ.

## 668.—ΜΑΡΙΑΝΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς προάστειον ὀνομαζόμενον Ἑρωτα ἐν Ἀμασειᾷ

Ἦ καλὸν ἄλσος Ἑρωτος, ὅπου καλὰ δένδρεα ταῦτα  
 πρὸς ἐπιπνείων ἀμφιδοναῖ Ζέφυρος·  
 ἤχι καὶ ἔρσηις ἀμαρύσσεται αἰθεσι λειμών,  
 πονύλιν ἰσσεφάνων κοσμον ἄνεις καλύκων·  
 καὶ γλυκερῆς τρίστοιχος ἐπεμβαδὸν ἄλλος ἐπ' ἄλλῳ ο  
 μαστὸς ἀναθλίβει χεύματα Να.ίδος·  
 ὀππὸθι δενδρῆντα γέρων παρανήχεται Ἴρις  
 χῶρον, Ἀμαδρυάδων ἔνδιον ἄβροκόμων,

## THE DECLAMATORY EPIGRAMS

For here the tree Nymphs and the Nereids of the sea established their common meeting place. When they quarrelled over me, Poseidon was judge, and pronounced that I was to be a border-land open to both.

666.—ANONYMOUS

### *On a Garden called Eros*

Eros is not big, but he is pretty So I am not great among gardens, but am full of charm.

667.—ARABIOUS SCHOLASTICUS

### *On a Suburban Pleasaunce*

I am rich in waters, gardens, groves, vineyards, and the generous gifts of the neighbouring sea. Both the fisherman and the husbandman offer me pleasing presents from sea and land, and those who rest in me are soothed either by the song of birds or the sweet call of the ferryman.

668.—MARIANUS SCHOLASTICUS

### *On a Suburban Park in Amarna called Eros*

Venus it is lovely, the grove of Eros, where these beautiful trees are stirred by the gentle breath of Zephyr, where the dewy meadow is bright with flowers, sending up a wealthy show of purple-fringed cups, while the roses of three fountains in a line one after the other spout forth the streams of the sweet Naxos. Here Iris, the ancient river, swims past the woods, resort of the soft-haired Hamadryads,

καὶ λιπαρῆς εὐβοτρὺν ἀν' ὀργῶδα καρπὸς ἐλαίης  
 θάλλει ἐρισταφύλων πάντοσε θελοπέδων·  
 αἱ δὲ περίξ λαλαγεῦσιν ἀηδονες· δς δὲ μελίξει  
 ἀντῷδον κέντιξ φθεγματος ἀρμονίαν.  
 ἄλλὰ τον ἀκλήιστον ὅπως, ξένε, μί, με παρέλθης  
 τονδε δομον, λιτῆς δ' ἀντίασον ξενίης.

10

## 669.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Δεῦρ' ἴθι, βαιόν, ὁδίτα, πεσῶν ὑπὸ δάσκιον ἄλσος,  
 ἄμψαισον καμῆτον γυῖα πολυπλαντός,  
 χλωρον ὅπου πλατάνων αὐτόρρυτον ἐς μέσον ὕδωρ  
 καλὰ πολικρούνων ἀκπρορέει στοματῶν·  
 ὅπποθι πορφιρέης ὑπὲρ αὐλακος εἶαρι θυλλεῖ  
 ὑγρὸν Ἴον ῥοδῆν κινάμανον κάλυκι,  
 ἦνιδε πῶς δροσεροῖο πέδον λειμῶνας ἀρέψας  
 ἐκχυτον εὐχαίτης κισσὸς ἐπλεξε κόμην.  
 ἐμβαδε καὶ ποταμὸς λασίην παραμείβεται ὄχθην,  
 πέζαι ὑπαξυνι αὐτοφύτοιο νάπης.  
 οὗτος Ἔρως τί γὰρ ἄλλο καὶ ἔπρεπει οὐνομα χωρῶ,  
 πάντοθεν ἰμερτῶν πληθομένῃ Χαρίτων,

6

10

## 670 — ΑΔΙΕΣΠΟΤΟΝ

Ἐν Σμύρῃ εἰς μῶλον τῇ θαλυττῇ ἐπικείμενον, ἐν ᾧ ἴσσι  
 καὶ ὕδρεϊον

- α. Τίς βυθὸν ἠπείρωσε, τίς ἐν ῥοθίοισιν ἔτευξεν  
 ἀκτὴν ἀμφιρύτην λάεσι μαρμαρέοις,  
 τίς δ' ἐνὶ κύμασι τεύξε ποτὸν πλωτήρας ἀφύσσειν,  
 αὐτῶν ἐκ νηῶν χερσὶν ἀρυσμένους,  
 β. Οὗτος ὁ ποικιλομητις ἀνὴρ Βενέτιος ἀμύμων,  
 κτισμασι νικῆσας Θησέα καὶ Πέλοπα.

6

## THE DECLAMATORY EPIGRAMS

and in the fruitful vineyard the fat berries of the olive-trees flourish everywhere above the great clusters of raisins set out to dry. Around sing the nightingales, and the cicada hymns an answering harmony. Do not, stranger, pass by my open gate, but enter the house and partake of my simple hospitality

669.—BY THE SAME

*On the Same*

Come here for a little, traveller, and reclining in the greenwood shade rest thy limbs from thy long and toilsome journey. Here amongst the plane-trees the fresh streams of water running at its will leap forth beautifully from many-mouthed fountains. Here in spring the soft violets mixed with roses empurple the ground. Look how, engarlanding the fresh meadow, the luxuriant ivy twines its flowing hair. The river runs between its foliaged banks, grazing the base of the self-sown grove. Such is Eros. What other name would be appropriate for a place replete in every way with charm and loveliness?

670.—ANONYMOUS

*On a Mole in Smyrna on which there was a Cistern*

A Who made the deep dry land, who amid the surges built out of marble a shore washed on both sides by the sea? And who enabled the sailors to obtain water in the midst of the waves, drawing it with their hands even from the deck? B. This resourceful man, noble Venetius, who surpassed Theseus and Pelops<sup>1</sup> by his creations.

<sup>1</sup> It is difficult to see why these names are selected. They were both, of course, founders of cities.

# GREEK ANTHOLOGY

671.—ΑΛΛΟ

Εἰς φάρον ἐν τῇ αὐτῇ πόλει

α. Τίς τόσον ἔργον ἔτευξε; τίς ἢ πόλις; ἢ τὸ  
γέρας τί;

β. Ἀμβρόσιος Μυλασεὺς τὸν φάρον ἀνθύπατος.

672.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν

Ἐλ τραφερῆς πάσης ἁλιτέρμονα κύκλον ὀδεύσης,  
οὐ ποτὲ μοι τιναῖ χῶρον ἀρειονα τοῦδε νοήσεις,  
θέσκελον οἶον ἔτευξεν ἀγακλυτός Ἰωάννης,  
κυδαίνων βασιλῆιαν ὅλης χθονός· ἐκ βοθλίων γὰρ  
τερπωλὴν ἀκόρητον ἐν ἀστέϊ θῆκεν Ὀμήρου.

673.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν, εἰς τόπον τινα

Ἴππολύτῃ καὶ τοῦτ' Ἀσκληπιδὲς ὤπασεν ἔργον.

674.—ΑΔΕΣΠΟΤΟΝ

Ἐν τῷ φάρῳ Ἀλεξανδρείας

Πύργος ἐγὼ ναύτησιν ἀλωσμένοισιν ἀρήγων  
εἰμί, Ποσειδάωνος ἀπενθέα πυρσὸν ἀναπτυν,  
καί με πεσέειν μέλλοντα βαρυγδούποισιν ἀήταις  
στήσεν ἑοῖς καμάτοις Ἀμρωνιος, ὃς βασιλῆος  
ἐστὶ πατήρ· κείνῳ δὲ μετ' ἄγρια κύματα ναῦται  
χεῖρας ἀερτάζουσιν, ἅτε κλυτῷ Ἐννοσυγαίῳ.

<sup>1</sup> This must allude to a mole or something similar

## THE DECLAMATORY EPIGRAMS

671.—ANONYMOUS

*On a Lighthouse in the same City*

A. Who executed so great a work? What is his city and what his office? B. Ambrosius of Mylasa, the praconsul, built the lighthouse.

672.—ANONYMOUS

*On the same City*

THOUGH thou journeyest over the sea-bound circle of the whole dry land, thou shalt nowhere see a place superior to this which renowned Ioannes, glorifying her the queen of all this land, has made so admirable; for from the sea itself<sup>1</sup> he won unceasing delight for Homer's city

673.—ANONYMOUS

*On a Place in the same City*

ASCLEPIUS did this work, too, for Hippolytus.<sup>2</sup>

674.—ANONYMOUS

*In the Pharos at Alexandria*

I AM the tower that helps straying mariners, lighting up the blaze of Poseidon's comforting torch. Ammonius, who is the father of our emperor,<sup>3</sup> re-erected me by his labour when, borne down by the loud-roaring gales, I was about to fall. To him the sailors, escaped from the wild waves, lift up their hands as to the glorious Earth-shaker

<sup>1</sup> The meaning is quite obscure.

<sup>2</sup> i.e. a patrician of Constantinople.

## 675.—ΑΛΛΟ

Εἰς τὸν φάρον ἐν Σμύρῃ

Μηκέτι δειμαίνοντες ἀφεγγέα νυκτὸς ὁμῆλην,  
εἰς ἐμὲ θαρσαλέως πλώετε, ποντοπόροι  
πᾶσιν ἠλωομένοις τηλαυγέα δαλὸν ἀνάπτω,  
τῶν Ἀσκληπιαδῶν μνημοσύνην καμάτων

## 676.—ΑΔΕΣΠΟΤΟΝ

Εἰς πηγὴν ἐν τῷ Ὀλ' ἱμῶς ὕρει

Ταῖς Προῦσης Νύμφαις ὑποσείκομεν' ἰλλὰ καὶ αὐταὶ  
κρέσσονες ἡμεῖων χαίρετε Πυθιάδες·  
αἱ δ' ἄλλαι πᾶσαι μετὰ Πύθια καὶ μετὰ Προῦσαν  
ἡμετέραις Νύμφαις εἴξατε Νηιάδες.

## 677.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς οἶκον ἐν Βυζαντίῳ

Τεύξέ με πολλὰ καμὼν Μουσωνιος οἶκον ἀγῆτδον  
τηλίκον, ἀρκτοῖς ἄσθμασι βαλλόμενον.  
ἔμπης οὐκ ἀπέειπεν ἀφεγγέα δώματα Μοίρης,  
ἀλλὰ με καλλειψας ἐν χθονὶ ναιετάει.  
καὶ ῥ' ὁ μὲν εἰς ὀλίγην κείται κόριν· ἡ δὲ περισσὴ  
τέρψις ἐπὶ ξείνοισι ἀνδράσιν ἐκκόχυμαι.

## 678.—ΑΔΕΣΠΟΤΟΝ

Ἐν κώμῃ τῇ Σμύρῃ

Οἶον ἔτλης καὶ τοῦτον, Ἀγακλείδη, μέγαν ἄθλον,  
θυμῷ τολμητῇ κῦδος ἄριστον ἑλὼν·  
νύμφης ἀρχαίης Βάσσης πολυκαγκέα χώρην  
ὑδάσι καὶ λουτροῖς θήκας ἀφνειοτέρην.

## THE DECLAMATORY EPIGRAMS

675 — ANONYMOUS

*On the Lighthouse at Smyrna*

SAIL to me fearlessly, ye mariners, no longer dreading the rayless gloom of the night. For all wanderers burns my far-flashing torch, keeping alive the memory of my builders the Asclepiadae.<sup>1</sup>

676. ANONYMOUS

*On a Fountain in the Asiatic Mount Olympus*

I YIELD to the Nymphs of Prusa, and salute, too, those of the Pythian<sup>2</sup> waters as my superiors. But let the whole company of Nymphs after Pythia and after Prusa give way to my Nymphs.

677 — AGATHIAS SCHOLASTICUS

*On a House in Constantinople*

MELONIUS built me with great labour, this large and imposing house, exposed to the north wind's blasts. Yet did he not avoid the dark house of Fate, but abandoning me he dwells underground. In a narrow bed of earth he lies, and I, his chiefest delight, am given up to strangers.

678.—ANONYMOUS

*On a Village near Smyrna*

WHAT a great and laborious work is this, too, that thou hast achieved, Agnelides, gaining great glory by thy daring. Thou hast enriched this parched land of the ancient Nymph Bassa with water and baths.

<sup>1</sup> The medical guild at Smyrna.      <sup>2</sup> In Bithynia.

# GREEK ANTHOLOGY

## 679.—ΑΔΕΣΠΟΤΟΝ

Ἐν Ἀσσυ

Πᾶσα μὲν Ἀξιόχῳ πόλις εὐχεται· ἄλλο γὰρ ἄλλης  
πῆμα παραστείχων, ὡς θεός, ἠκέσατο·  
ἔξοχα δὲ κραναῇ ῥοὴν ὕδατος ὥπασεν Ἀσσυ,  
πολλῶν πετρῶν σκληρὰ μέτωπα τεμῶν.  
μηκέτι φεύγετε παντες ἀποπρὸ θεόντες, οἰῶται· δ  
πλημμύρῳ ψυχροῖς ὕδασι· Ἀξιόχου.

## 680.—ΑΔΕΣΠΟΤΟΝ

Εἰς παραθαλάσσιον κῆπον, ἐν ᾧ ἦν καὶ λουτρόν, ἐν  
Ἀντιοχείᾳ

Τὰς τρεῖς μοι Χάριτας λεύσσεις, ξένα· Ποντομέδων γὰρ  
γείτονος ἐκ πόντου τὴν μίαν εἰργάσατο·  
τὴν δ' ἑτέραν ἐτέλεσσε φυτῶν εὐκαρπος ἀλωή·  
τὴν δ' ὑπολειπομένην τοῦτο τὸ λουτρόν ἔχει.

## 681.—ΔΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς κόγχην ἔχουσιν Ἀφροδίτην

Ἄ μέγα σοι, Διόνυσε, χαρίζομαι· εἰς ἐμὲ Κύπρις  
λούεται· ἔξ αὐτῆς σοὶ τὰ κύπελλα φέρω.

## 682.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὸν τετράπλευρον κίονα τὸν ἐν Ἰπποδρόμῳ

Κίονα τετράπλευρον, αἰὲ χθονὶ κείμενον ἄχθος,  
μῦθος ἀναστήσαι· Θεαυδόσιος βασιλεὺς  
τολμήσας, Πρακλὸν ἐπεκέκλετο, καὶ τόσος ἔσται  
κίον ἡελίοις ἐν τριακονταδύο.

<sup>1</sup> The inscription is still preserved in situ.

## THE DECLAMATORY EPIGRAMS

679.—ANONYMOUS

### *On an Aqueduct at Assus*

ALL cities worship Axiocæus, for, on his progress, like a god he has healed the ills of each. Especially on rugged Assus did he bestow running water, cutting through the hard face of many rocks. No longer run off to a distance, all ye travellers. I overflow with the cold water of Axiocæus.

680.—ANONYMOUS

### *On a Sea-side Garden at Antioch in which was a Bath*

THOU seest in me the three Graces, stranger. Poseidon wrought the one from the neighbouring sea, the second is the work of my garden rich in produce, and the remaining one is supplied by this bath.

681.—LRONTIUS SCHOLASTICUS

### *On a Shell with a Carving of Aphrodite*

It is a great favour I grant thee, Dionysus. Cypris bathes in me, and from her I bring thee the cup.

682.—ANONYMOUS

### *On the Obelisk in the Hippodrome<sup>1</sup>*

It was only the Emperor Theodosius who undertook to raise the four-sided column which had ever lain a burden on the earth. He committed the task to Proclus,<sup>2</sup> and so great a column stood erect in thirty-two days.

<sup>1</sup> The prefect of the city.

# GREEK ANTHOLOGY

## 683.—ΑΔΗΛΟΝ

Ἄλφεός ᾄρρεν ὕδωρ, Ἀρεθοῦσίον ἐστὶ τὸ θῆλυ  
καὶ γυμνὸν εὖρει Ἐρως, κίρναμένων ὑδάτων

## 684.—ΑΔΗΛΟΝ

Εἰς τὴν ἐν Τάφῳ τῇ νήστῃ κρήνῃ  
Ὀκεανοῦ θυγάτηρ καὶ Τηθύας εἰμὶ Νύχεια  
κρητὴ Τηλεβυαὶ γάρ με τῷδ' ὠνόμασαν.  
Νύμφαις μὲν προχέω λουτράν, θνητοῖσι δ' ὑγίειν  
θῆκε δέ με Πτερέλας υἱὸς Ἐνναλίου.

## 685.—ΑΔΗΛΟΝ

Μὴ Καμάριναν τὴν ἐν Σικελίᾳ λίμνην  
Μὴ κίνει Καμάριναν, ἀκίνητος γὰρ ἔμεινων,  
μὴ ποτὲ κινήσας τὴν μείονα μείζονα θέλῃς.

## 686.—ΑΔΕΣΠΙΟΤΟΝ

Εἰς τὴν πύλιν τὴν ἀνατολικὴν τῆς Θεσσαλονίκης  
Ἦνορέης ὀλετήρα ὑπερφιάλου Βαβυλῶνος  
καὶ σέλας ἀκτεάνοιο δικῆς Βασιλείου ὑπαρχον,  
ξεῖνε, νοφ σκίρτησον, ἰδὼν ἐφ' ὑπερθε πυλῶν.  
εὐνομῆς ποτὶ χῶρον ἀριστογενεθλοὶ ὀδεύεις,  
ἡρβάρου οὐ τρομέεις, οὐκ ἄρρενας ἀρρενοκοίτας  
δπλᾶ Λάκων, σὺ δὲ τεῖχος ἔχεις Βασιλεῖον ἀγαλμα.

<sup>1</sup> One of the Echinades islands at the mouth of the Adriatic.

<sup>2</sup> The first line alone is elsewhere cited as the response of Apollo when the people of Camarina asked him if they should drain the marsh near their city.

<sup>3</sup> As the terms of the epigram suit the emperor Basil I.,

## THE DECLAMATORY EPIGRAMS

683.—ANONYMOUS

*On Alpheus and Arethusa*

ALPHEUS is a male water, Arethusa a female, and Love accomplished their marriage by mixing the waters.

684.—ANONYMOUS

*On the Fountain on the Island Taphos<sup>1</sup>*

I AM the fountain Nyches, daughter of Ocean and Tethys, for so the Teleboe named me. I pour forth a bath for the Nymphs and health for mortals. It was Pterelas, the son of Ares, who placed me here.

685.—ANONYMOUS

*On Cinnurina the Sicilian Lake<sup>2</sup>*

Move not Cinnurina, for it is best unmoved, lest, if thou move it, thou make the lesser greater.

686.—ANONYMOUS

*On the Eastern Gate of Thessalonica*

EXULT in thy heart, stranger, when thou seest above the gate the prefect Basil,<sup>3</sup> destroyer of the valour of insolent Babylon and light of incorrupt justice. Thou goest to the place of good government, the mother of excellent sons. Thou hast no need to fear the barbarian or sodomites.<sup>4</sup> The Spartan for a wall has his arms, and thou a royal statue (or the statue of Basil.)

who conquered the Arabs in Mesopotamia and was celebrated as a saviour, it probably refers to him in spite of the title "Prefect" given him.

<sup>4</sup> i.e. the Arabs. The Greeks at the time charged the Oriental nations with this vice. There is no reference to measures for its suppression.

# GREEK ANTHOLOGY

687.—ΑΔΗΛΟΝ

Μορφὰς ὁ γράψας, ἤθελον καὶ τοὺς τρόπους·  
ἀνασείρασε δέ μου τὴν ὄρεξιν ἢ τέχνη.  
κύλει δέ μ' Ἀλεξάνδρον εὐλαλον, φίλος.

688.—ΑΛΛΟ

Εἰς πύλην τοῦ Ἀργοναυτῆ

Τὴνδε πύλην λάσσειν εὐξέστοις ἱερὰν ὕλην,  
ἀμφότερον, κόσμον τε πύτρη καὶ θάμβος οἰκταῖς,  
τεῦξε Κλέης Κλεάδας ἰγανῆς ποσις εὐπατερείης,  
Λερναίων ἀδύτων παριώσιος ὀργισφάντης,  
τερπόμενος δώροισιν ἀγασθενέων βασιλῆων.

689.—ΑΛΛΟ

Εἰς τὴν Εὐγενίου πύρταν ἐν Βυζαντίῳ

Οὗτος Ἰουλιανὸς λαοσσόδα τείχεα πήξας,  
στήσῃ τρόπαιον, ἔης σύμβολον ἀγρυπνείης,  
σφάζειν ἀντιβίους ἐχθροὺς ἀπάνευθε μενοινῶν,  
ἢ πόλεως προπάρειθ' ἐκκροτέειν πολέμους.

690.—ΑΛΛΟ

Εἰς πύρταν τὴν ἐπιλεγομένην ξυλόκιρκον ἐν Βυζαντίῳ  
Θεωδόσιος τόδε τεῖχος ἀναξ, καὶ ὑπαρχος Ἐφῆας  
Κωνσταντῖνος ἔτευξαν ἐν ἡμασσι ἐξήκοντα.

<sup>1</sup> In this line it seems to be the portrait which speaks.

## THE DECLAMATORY EPIGRAMS

687.—ANONYMOUS

### *On a Painting*

I who painted the form would fain have painted also the character, but the limits of art checked my eagerness. Call me eloquent Alexander, my friend<sup>1</sup>

688. ANONYMOUS

### *On the Gate of Argos*

This gate, built of polished stone, both an ornament for Argos and an object of admiration for travellers, was erected by Cleadas, the husband of gentle and noble Clea. He was the excellent hierophant of the sanctuary of Lerna, and enjoyed the generosity of powerful monarchs.<sup>2</sup>

689. —ANONYMOUS

### *On the Gate of Eugenius in Constantinople*

Thus Julian<sup>3</sup> who built the walls that protect the city erected the trophy in memory of his vigilance. He studied rather to slay his enemies at a distance than to stir up war before the city.

690.—ANONYMOUS

### *On the Gate called Xylocircus at Constantinople*

THEODOSIUS<sup>4</sup> the emperor and Constantine, prefect of the East, built this wall in sixty days.

<sup>1</sup> A stone from Argos, now at Oxford, has the dedication, also in verse, by this Cleadas of his father's status.

<sup>2</sup> No doubt the Emperor. <sup>3</sup> The Younger (A. D. 408-450).

# GREEK ANTHOLOGY

691.—ΑΛΛΟ

Εἰς πόρταν τοῦ Ῥησίου ἐν Βυζαντίῳ  
 Ημασιν ἐξήκοντα φιλοσκήπτρω βασιλῆϊ  
 Κωνσταντῖνος ὑπαρχος ἐδείματο τείχεϊ τείχος.

692.—ΑΛΛΟ

Βιβιανοῦ τόδε ἔργον, ὃν ἀντολλᾶι δύσιές τε  
 μέλπουσιν γεραρῶν αἴνεκεν εὐνομίας.

693.—ΑΛΛΟ

Τόνδε Τύχης ἀνέγειρε δόμον Διμήτριος ἀρχός,  
 τὴν πόλιν οἰκτεῖρας, ὥς πάλιν Ἰερίου  
 αὐτοῦ καὶ βουλῇ τάδ' ἐδείματο, οὔτε πόλῃος  
 οὔτε τι δημοτέροις χρήμασιν, ἀλλ' ἰδίοις

694.—ΑΔΗΛΟΝ

Εἰς καμῖραν

Μεσσαλινοῖα γόνυς τόδε θέσκελον ἔκτισε τόξον.

695.—ΑΛΛΟ

Εἰς λίθον ἀκοίτονον

Ὅρῃς τὸ κάλλος ὅσων ἐστὶ τῆς λίθου  
 ἐν ταῖς ἀτάκτοις τῶν φλεβῶν εὐταξίαις

696.—ΑΔΗΛΟΝ

Εἰς ἀψίδα ἐν τῇ βασιλικῇ ἐν Βυζαντίῳ

Τετραπόροις ἀψῖσι πόλιν Θεόδωρος ἐγειρας,  
 ἄξιός ἐστι πόλιν καὶ τέτρατον ἡνιοχεύσαι

## THE DECLAMATORY EPIGRAMS

691.—ANONYMOUS

*On the Gate of Rhessus at Constantinople*

IN sixty days Constantine the prefect built this strengthening wall for his sceptred sovereign.

692.—ANONYMOUS

*On some Building*

THIS is the work of Vivianus, of whom East and West sing with honour because of his just government.

693.—ANONYMOUS

*On a Temple of Fortune*

DEMETRIUS the governor erected this temple of Fortune, feeling compassion for the city, like the son of Hierus he was. He built it on his own initiative, not the city's, and at his own, not at the public expense.

694.—ANONYMOUS

*On an Arch*

THE son of Messabius built this magnificent arch.

695.—ANONYMOUS

*On the Stone Acostomus*

YOU see what great beauty lies in the disorderly order of the veins in the stone.

696.—ANONYMOUS

*On the Portico of the Basilica in Constantinople*

THEODORUS,<sup>1</sup> having built for the city four porticos, deserves to govern the city a fourth time.

<sup>1</sup> In the reign of Theodosius II.

# GREEK ANTHOLOGY

## 697.—ΑΔΗΛΟΝ

Εἰς ἕτερον μέρος τῆς αὐτῆς ἀνθίδος  
 Ἐπρεπέ σοι, Θεόδωρε, Τύχης εὐκλίονα νηδὺν  
 ἔργον κοσμήσαι θαύματι τοσσατίον,  
 δῶρά τε κυδόμεντα παρῆν χρυσόσπιδι Ῥώμῃ,  
 ἢ σ' Ὑπατον τεύξεν, καὶ τρισέπαρχον ὀρᾷ.

## 698.—ΑΔΛΟ

Μόψου τήνδ' ἑσπαρᾶς κλεινὴν πύλιν, ἣν ποτε μάντις  
 δείματο, τῷ ποταμῷ κυλλος ὑπερκερμάσας.

## 699.—ΑΔΛΟ

Εἰς κτηγὴν ὀνομαζομένην Ὀλυμπίῃδα  
 Ἔνθεν Ἀλέξανδρος Μακεδῶν πίεν ἀγλαὸν ὕδωρ  
 μητρὸς δ' εἶπα γάλακτι παναίκελα βεῦματα πηγῆς,  
 ἥ καὶ Ὀλυμπιάδος πόρεν οὐνομα, σῆμα δὲ τοῦτο.

## 700.—ΣΙΜΩΝΙΔΟΥ

Γράψε Πολύγνωτος, Θάσιος γένος, Ἀγλαοφῶντος  
 υἱός, περθαμένην Ἰλίου ἀκρόπολιν.

## 701.—ΑΔΗΛΟΝ

Εἰς ναὸν τοῦ Διὸς κτισθέντα παρὰ τῶν Κεκροπιδῶν  
 Αὐτοῦ Ζηνὸς δδ' οἶκος ἐπάξιος· οὐδ' ἂν Ὀλυμπος  
 μέμψεται οὐρανόθεν Ζῆνα κατερχόμενον.

<sup>1</sup> The same as the Basilica.

<sup>2</sup> P.O. 399.

## THE DECLAMATORY EPIGRAMS

697. ANONYMOUS

*On another part of the same Portico*

It beseeemed thee, Theodorus, to adorn the columned temple of Fortune: by such a wonderful work, and to give splendid gifts to Constantinople, city of the golden shield, which made thee consul<sup>2</sup> and sees thee for the third time prefect.

698.—ANONYMOUS

*On the City of Mopsuestia*

You look on this famous city of Mopsus,<sup>3</sup> which the seer once built, hanging its beauty over the river

699.—ANONYMOUS

*On a Fountain called Olympias*

From this fountain Alexander of Macedon drank splendid water, and said its streams were like his mother's milk. Hence he named it Olympias, as this stone testifies.

700.—SIMONIDES

POLYANORUS of Thasos, the son of Aglaophon, painted the sack of the citadel of Troy<sup>4</sup>

701.—ANONYMOUS

*On the Temple of Olympian Zeus at Athens*

This house is worthy of Zeus. Not even Olympus would blame Zeus for descending here from heaven.

<sup>2</sup> A mythical seer who had an oracle here and elsewhere in Cilicia.

<sup>4</sup> On the Leache of the Caidians at Delphi.

## GREEK ANTHOLOGY

702.—ΛΑΛΟ

Εἰς τὸ αὐτό

Κεκροπίδαι Διτ' τόνδ' ἔθεσαν δόμον, ὡς ἀπ' Ὀλύμπου  
νισσομενος ποτὶ γᾶν, ἄλλον Ὀλυμποὶ ἔχοι.

703.—ΛΑΛΟ

Τεαρου ποταμοῦ κεφαλῇ ὕδωρ ἄριστόν τε καὶ  
κάλλιστον παρέχονται πίντων ποταμῶν· καὶ ἐπ'  
αὐτὰς ἀπῖκετο θλαίνων ἐπὶ Σκυθᾶς στρατὸν ἀνὴρ  
κάλλιστος καὶ ἄριστος πίντων ἀνθρώπων Δαρεῖος  
οὐστᾶσπεος, Περσέων τε καὶ πύσης τῆς ἡπαίρου  
βασιλεύς.

704.—ΛΑΗΛΟΝ

Τῆκε καὶ πέτρην ὁ πολὺς χρόνος· ἄλλ' ἀρετῶν  
Ἀσκληπιοδύτου τὸ κλέος ἰσθίνατον,  
ὅσσα καὶ οἶα πόρεν γέρα πατρίδι· τοῖς ἐπὶ πᾶσι  
καὶ τόδε μετρεῖσθω κοῖλον ἔρεισμα θόλου.

705.—ΛΑΗΛΟΝ

Δῶρον Τερμησσοῖο δικασπάλῃς χάριν ἄγνης·  
Εὐσέβιος θεράπων θῆκε θεῷ τὸ γέρας.

706.—ΑΝΤΙΠΑΤΡΟΥ

Δένδρεον ἱερὸν εἰμι· παρερχόμενός με φυλάσσει  
πημαίνειν· ἀλγῶ, ξείνε, κολουμένη

## THE DECLAMATORY EPIGRAMS

702. ANONYMOUS

*On the Same*

THE Athenians set up this house to Zeus, so that, descending from Olympus to earth, he might find another Olympus.

703

*An Extract from Herodotus (iv 81)*

THE sources of the river Tearus supply the best and most beautiful water of any river, and to these came, leading his army against Sardis, the most beautiful and best of all men, Darius, son of Hystaspes, king of Persia and all the continent.

704. —ANONYMOUS

*On a Rotunda<sup>1</sup>*

LONG time wears out even stone, but immortal is the renown of the good deeds of Asclepiodotus in giving so many and such splendid gifts to his native place. Now in addition to them all should be reckoned this hollow structure with its dome.

705. —ANONYMOUS

THIS gift, received from the city of Termessus<sup>2</sup> in recognition of his upright jurisdiction, Euclebius dedicates to the god whose servant he is.

706. —ANTIPATER OF THESSALONICA (?)

I AM a holy tree. Beware of injuring me as thou passest by, stranger, for I suffer pain if I am mutilated.

<sup>1</sup> At Aphrodisias in Caria. The stone has been found.

<sup>2</sup> In Lycia.

## GREEK ANTHOLOGY

μένειο, παρθενίός μοι ἐπὶ φλόος, οὐχ ἄπερ ὦμαϊς  
 ἀχράσιν· αἰγείρων τίς γένος οὐκ ἐδάη,  
 εἰ δὲ περιδρύνῃς με παρατραπίην περ τοῦσαν,  
 δακρύσεις· μέλομαι καὶ ξύλον Ἑλίου.

5

### 707.—ΤΤΑΛΙΟΥΤ ΓΕΜΙΝΟΥ

Εἰμὶ μὲν ἐν ποταμοῖς, πελίσγει δ' ἴσα μέτρα διώκω,  
 Στρυμῶν, Ἰμαθίης τὸ γλυκερὸν πέλαγος·  
 βένθος ὁμοῦ καὶ ἔρουρα δι' ὕδατος· ἡ γὰρ ἐγείρω  
 ὀμπνιακῶν χαρίτων ἡδύτερον τρίβολον.  
 ἴσθι καὶ Ἰμαθίης γονιμὸς βυθός· ἄμμι δέ, Νεῖλε, 3  
 κρείσσων ἔσθ' ὁ φέρων τὸν στάχυν, οὐχ ὁ τρέφων.

### 708.—ΦΙΛΙΠΠΟΥ

Ἐξενεῖ Ἑλλήσποντον ὁ βάρβαρος ἄφρονι τόλμῃ,  
 τοὺς δὲ τύσους καμάτους πυντας ἔλυσε χρόνος·  
 ἀλλὰ Δικαιάρχεια διηπειρώσε θάλασσαν,  
 καὶ βυθὸν εἰς χέρσιν σχῆμα μετεπλασάτο  
 λᾶα, βαθὺ στήριγμα, κατερρίζωσε πέλωρον,  
 χερσὶ Γιγαντεῖαις δ' ἔστασε νέρθεν ὕδωρ.  
 ἦν ἂλ' αἰὲ πλωεῖν· διοδυσμένη δ' ὑπὸ ναυταῖς  
 ἄστατος, εἰς πεζοὺς ὠμολόγησε μένειν.

3

### 709.—ΤΟΥ ΑΥΤΟΥ

Εὐρώταν ὡς ἔρτι διάβροχον ἐν τε ρεέθροις  
 εἴλυσσ' ὁ τεχνίτης ἐν πυρὶ λουσάμενον

<sup>2</sup> The daughters of the Sun continued to weep for their brother Phaethon until turned into poplars.

<sup>3</sup> The inhabitants make a kind of sweet bread from the seeds of this plant (*trapa natans*), it is still used in some

## THE DECLAMATORY EPIGRAMS

lated. Remember that my bark is still virginal, not like that of savage wild pear-trees. Who does not know what the race of poplars is like? If thou dost bark me, as I stand here by the road, thou shalt weep for it. Though I am but wood, the Sun cares for me.<sup>1</sup>

### 707.—TULLIUS GEMINUS

I AM reckoned among rivers, but rival the sea in volume, Strymon, the fresh-water sea of Thrace. I am both a deep stream and a field yielding crops through my water, for water-chestnuts sweeter than the fruits of Demeter rise from me.<sup>2</sup> The depths, too, are productive in Thrace, and we deem, Nile, that the bearer of the crop is superior to its feeder.

### 708.—PHILIPPUS

THE barbarian bridged the Hellespont in his daring folly, but Time dissolved all that labour. Now Diocæarchus has made the sea a continent, and given the depths the form of dry land. She fixed firmly in the depths a vast supporting structure of stone, and with the hands of the Giants made the water beneath stand still. We could always sail over the sea, but insecure as it was for sailors who travelled on it, it has now promised to remain secure for foot-travellers.<sup>3</sup>

### 709.—BY THE SAME

*On the Bronze Statue of the Eurotas by Eutychides*

THE artist moulded Eurotas fresh from his bath of fire, as if still wet and immersed in his stream. For places for the purpose, and has, in fact, been introduced as a food plant into American rivers.

<sup>1</sup> cp. Book VII. 879, of which this is an imitation.

## GREEK ANTHOLOGY

πάσι γὰρ ἐν κώλοις ὑδατούμενος ἀμφιένευκεν  
ἐκ κορυφῆς εἰς ἄκρους ὑγροβατῶν ὄνυχας.  
ἃ δὲ τέχνα ποταμῷ συνεπήρικεν· ἃ τίς ὁ παίσας  
χαλκὸν κωμάζειν ὕδατος ὑγρότερον;

### 710.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὰς ἐν Μέρφει πυραμίδας  
Ὅσσαν ἐπ' Οὐλύμπῳ καὶ Πήλιον ὑψωθέντα  
ψευδὴς ἱστορίας ῥήσις ἀνεπλάσατο·  
Πυραμίδες δ' ἄτι νῦν Νειλωίδες ἄκρα ματωπα  
κύρουσιν χρυσεῖς ἱστράσι Πηληϊάδων.

### 711.—ΖΗΝΟΒΙΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Αὐτὴν Γραμματικὴν ὁ ξωγριΐφος ἤθελε γράψαι·  
Βίκτορα δὲ γράψας, "Τὸν σκοπόν," εἶπεν, "ἔχω."

### 712.—ΜΗΤΡΟΔΩΡΟΥ

Αὐτὸν Ἰωάννην ὁ γέρων θ' ἰδέξατο θεσμός,  
εἶπεν ἀνηβήσας· "Λύθεις ἔχω σε, Σόλων."

### 713.—ΑΔΗΛΟΝ

Εἰς τὴν Μύρωνος βοῦν  
Βοίδιον εἰμι Μύρωνος, ἐπὶ στήλης δ' ἀνάκειμαι.  
Βουκόλε, κεντήσας εἰς ἀγέλην μ' ἀπαγε.

### 714.—ΑΔΑΟ

Τίπτε, Μύρων, μὴ τὸ βοίδιον ἐνταυθοῖ παρὰ βωμοῖς  
ἔστασας; οὐκ ἐθέλεις εἰσαγγέμεν μέγαρον;

## THE DECLAMATORY EPIGRAMS

all his limbs are pliant and liquid as water, and he moves flowingly from his head to the tips of his fingers and toes. Art vied with the river Who was it that coaxed the bronze statue to riot along more liquidly than water?

710. ANONYMOUS

*On the Pyramids in Memphis*

LEGENO invented the false story of Orsa and Pelion mounted on Olympus. But even yet the Egyptian pyramids reach the golden Picards with their summits.

711.—ZENOBIUS THE GRAMMARIAN

THE painter wished to depict Grammar herself, and having painted Victor, said "I have attained my end."

712.—METRODORUS

WHEN Law in her old age had been visited by JOANNES, she said, rejuvenated. "Solon, I have you again with me."

713-742 are all on Myron's celebrated Statue of a Heifer. It stood originally in the Agora at Athens, but was transferred to the Temple of Peace at Rome

713.—ANONYMOUS

I AM Myron's little heifer, set up on a base. Goad me, herdsman, and drive me off to the herd.

714.—ANONYMOUS

WHY, Myron, didst thou set me here by the altars? Wilt thou not lead me into the house?

# GREEK ANTHOLOGY

## 715. ΑΝΑΚΡΕΟΝΤΟΣ

Βουκόλε, τὰν ἀγέλαν πόρρω νέμε, μὴ τὸ Μύρωνος  
βοίδιον ὥς ἔμπνουν βουσί συνεξελιάσῃς.

## 716.—ΤΟΥ ΑΥΤΟΥ

Βοίδιον οὐ χαάνοις τετυπωμένον, ἀλλ' ὑπὸ γήρως  
χαλκωθέν σφετέρῃ ψεύσατο χειρὶ Μύρων.

## 717.—ΕΤΗΝΟΥ

Ἢ τὸ δόρας χιῶκειον ὅλον βοῖ τῇδ' ὀπίκειται  
ἔκταθεν, ἢ ψυχὴν θυδον ὁ χαλκὸς ἔχει.

## 718.—ΤΟΥ ΑΥΤΟΥ

Αὐτὸς ἐρεῖ τάχα τοῦτο Μύρων· "Οὐκ ἔπλασα ταύταν  
τὰν δάμαλιν, ταύτας δ' εἰκόν' ἀνεπλάσάμην."

## 719.—ΛΕΩΝΙΔΟΥ

Οὐκ ἔπλασέν με Μύρων, ἐψεύσατο· βοσκομένην δὲ  
ἐξ ἀγέλας ἐλάσας, δῆσε βασιεὶ λιθίνῃ.

## 720.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Εἰ μὴ μοι ποτὶ τᾷδε Μύρων πόδας ἤρμοσε πέτρα,  
ἄλλαις ἂν νεμόμαν βουσὶν ὁμοῦ δάμαλιν.

## 721.—ΤΟΥ ΑΥΤΟΥ

Μόσχε, τί μοι λαγόνεσαι προσέρχαι, τίπτε δὲ μυκᾷ,  
ἃ τέχνα μαζοῖς οὐκ ἐνέθηκε γάλα.

## THE DECLAMATORY EPIGRAMS

### 715.—ANACREON (?)

HERDSMAN, pasture thy herd far from here, lest taking Myron's heifer to be alive thou drive it off with the rest.

### 716.—BY THE SAME

MYRON pretended this heifer to be the work of his hands, but it was never formed in the mould, but turned into bronze owing to old age.

### 717.—EVENUS

EITHER a complete hide of bronze clothes here a real cow, or the bronze has a soul inside it.

### 718.—BY THE SAME

PERHAPS Myron himself will say this: "I did not mould this heifer, but its image.

### 719.—LEONIDAS

MYRON did not mould me, he lied; but driving me from the herd where I was feeding, he fixed me to a stone base.

### 720.—ANTIPATER OF SIDON

IF Myron had not fixed my feet to this stone I would have gone to pasture with the other cows.

### 721.—BY THE SAME

CALF, why dost thou approach my flanks, and why dost thou low? The artist put no walk in my odder

# GREEK ANTHOLOGY

## 721A.—ΑΔΕΣΠΟΤΟΝ

Ἡ βοῦς ἐξ ἀρότου νέον ἤλυθε, καὶ διὰ τοῦτο  
ὀκνεῖ, κούκ ἐθέλει βῆμ' ἐπίπροσθεν ἄγειν.

## 722.—ΤΟΥ ΑΥΤΟΥ ΑΝΤΙΠΑΤΡΟΥ

Τὰν δάμαλιν, βουφορβέ, παρέρχεο, μηδ' ἀπάνευθε  
συρίσδρῃ· μαστῖρ πόρτιν ἱπεκδέχεται.

## 723.—ΤΟΥ ΑΥΤΟΥ

Ἄ μόλιβος κατέχει με καὶ ἡ λίθος· εἵνεκα δ' ἂν σεῦ,  
πλίστα Μύρων, λατὸν καὶ θρύον ἰδρεπόμεν.

## 724.—ΤΟΥ ΑΥΤΟΥ

Ἄ δάμαλις, δοκέω, μυκήσεται· ἦ ῥ' ὁ Προμηθεὺς  
οὐχὶ μόνος, πλάττεις ἔμπυσα καὶ σὸ Μύρων.

## 725.—ΑΔΗΛΟΝ

Βοῦν ἰδίαν ποτὲ βοῦσι Μύρων μιχθεῖσαν ἐξήται·  
εὗρε μόλις δ' αὐτήν, τὰς βοας ἐξελάσας.

## 726.—ΑΛΛΟ

Ἄ βοῦς ἂ τέκτουσ' ἀπὸ γαστέρος ἔπλασε τὰν βοῦν·  
ἂ δὲ Μύρωνος χεῖρ οὐ πλάσει, ἀλλ' ἔτεκεν.

## 727.—ΑΔΗΛΟΝ

Καὶ χαλκῇ περ εἰούσα λάλησεν ἂν ἡ κεραὴ βοῦς,  
εἴ οἱ σπλάγχνα Μύρων ἐνδον ἐτεχνάσατο.

## THE DECLAMATORY EPIGRAMS

### 721A.—ANONYMOUS

THE cow has just returned from ploughing, and owing to that is lazy and will not advance.

### 722.—ANTIPATER

PASS by the heifer, cowherd, and whistle not to her from afar. She is expecting her calf to suckle it.

### 723.—BY THE SAME

THE lead and stone held me fast, but, otherwise, thanks to thee, sculptor Myron, I would be nibbling lotus and rushes.

### 724.—BY THE SAME

I THINK the heifer will low Of a truth it is not Prometheus alone who moulds living creatures, but thou too, Myron.

### 725.—ANONYMOUS

MYRON was looking for his own cow among the others, and found it with difficulty by driving the rest away.

### 726.—ANONYMOUS

THE cow, its mother, moulded this heifer giving birth to it, but the hand of Myron did not mould it, but gave birth to it.

### 727.—ANONYMOUS

THE horned cow would have spoken, though made of bronze, if Myron had worked entrails inside it.

# GREEK ANTHOLOGY

## 728.—ΑΝΤΙΠΑΤΡΟΥ

Ἄ δάμαλις, δοκέω, μυκήσεται· ἦν δὲ βραδύνη,  
χαλκὸς ὁ μὴ νοέων αἴτιος, οὐχὶ Μύρων.

## 729.—ΑΛΛΟ

Πηκτόν μοί τις ἄροτρον ἐπ' αὐχένι καὶ ζυγὰ θέσθω·  
εἵνεκα γὰρ τέχνας σεῖο, Μύρων, ἀρόσω.

## 730.—ΔΗΜΗΤΡΙΟΥ ΒΙΘΗΝΟΥ

Ἦν μ' εἰσὶδῃ μόσχος, μυκήσεται· ἦν δέ γε ταῦρος,  
βήσεται· ἦν δὲ νομεύς, εἰς ἀγέλαν ἐλασσε.

## 731.—ΑΛΛΟ

Ὡδε Μύρων μ' ἔστησε τὸ βοίδιον· οἱ δὲ νομῆες  
βάλλονσιν με λίθοις, ὡς ἀπολειπόμενον.

## 732.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Βουκόλον ἦν εἰσὶδῃς τὸν ἐμὸν, ξένο, τοῦτ' ἔπος αὐτῷ  
εἶπον, ὅθ' ὁ πλάστης ὧδε μ' ἔδησε Μύρων.

## 733.—ΑΔΗΛΟΝ

Τὰν βοῦν τάνδε Μύρων, ξεῖν', ἐπλασεν, ἂν ὅδε μόσχος  
ὡς ζώσαν σάλναι, ματέρα δερκόμενος

## 734.—ΔΙΟΣΚΟΡΙΔΟΥ

Ταῦρε, μάτην ἐπὶ μόσχον ἐπέλγει· ἔστι γὰρ ἄπνους·  
ἀλλὰ σ' ὁ βουπλάστας ἐξαπύτησε Μύρων.

## THE DECLAMATORY EPIGRAMS

### 728.—ANTIPATER

THE heifer, I think, will low, and if it delays it is the fault of the senseless bronze, not Myron's.

### 729.—ANONYMOUS

LET someone attach me to the solid plough and put a yoke on my neck, for as far as depends on thy art, Myron, I will plough.

### 730.—DEMETRIUS OF BITHYNIA

IF a calf sees me, it will low; a bull will mount me, and the herdsmen drive me to the herd

### 731.—ANONYMOUS

MYRON placed me, the heifer, here, but the herdsmen throw stones at me thinking I have strayed

### 732.—MARCUS ARGENTARIUS

STRANGER, if thou seest my herdsmen, give him this message, that the sculptor Myron tied me up here.

### 733.—ANONYMOUS

STRANGER, it was Myron who moulded this cow, on which this calf fawns as if it were alive, taking it for its mother.

### 734.—DIOSCORIDES

IN vain, bull, thou rushest up to this heifer, for it is lifeless. The sculptor of cows, Myron, deceived thee.

# GREEK ANTHOLOGY

735.—ΑΛΛΟ

Σεῖο, Μύρων, δαμάλει παρακίτθανε μόσχος ἀλαθείς,  
καὶ γίλα πιστεύων χαλκὸν ἔσωθεν ἔχειν.

736.—ΑΛΛΟ

Φεῦ σὶ Μύρων, πλάσσας οὐκ ἔφθασας· ἀλλὰ σὲ  
χαλκος,  
πρὶν ψυχὴν βαλέειν, ἔφθασε πηγνύμενος.

737.—ΑΛΛΟ

Χαλκείαν τύπτεις δάμαλιν· μέγα σ' ἤπαφε τέχνα,  
βουκόλα· τὰν ψυχὰν οὐ προσέθηκε Μύρων.

738.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΗΛΑΡΧΩΝ  
ΛΙΓΥΠΤΙΟΤ

Ἐν βοτ' τὰδ' ἐμάχοντο Φύσις καὶ πότνια Τέχνα·  
ἀμφοτέραις δὲ Μύρων ἴσον ὅπασσε γέρας·  
δερκομένοις μὲν γὰρ Φύσιος κράτος ἤρπασε Τέχνα·  
αὐτὰρ ἐφαπταμένοις ἢ Φύσις ἐστὶ φύσις.

739.—ΤΟΥ ΑΥΤΟΥ

Ἦπαφε καὶ σὲ μύωπα Μύρων, ὅτι κεντρον ἐραΐδεις  
πλευραῖς χαλκοχύτοις ἀντιτύποιο βοός.  
οὐ νέμεσις δὲ μύωπι· τί γὰρ τόσον; εἴ γε καὶ αὐτοῦς  
ὀφθαλμοὺς νομέων ἠπερόπενσε Μύρων.

740.—ΓΕΜΙΝΟΤ

Ἡ βάσις ἢ κατέχουσα τὸ βόλδιον, ἢ πεπέδηται  
ἦν δ' ἀφεθῇ ταύτης, φεύξεται εἰς ἀγέλην.

## THE DECLAMATORY EPIGRAMS

### 735. ANONYMOUS

A CALF died beside thy heifer, Myron, deceived into thinking that the bronze had milk inside.

### 736.—ANONYMOUS

Alack! Myron, thou didst not have time to complete thy casting, but the bronze hardened before thou couldst put life into it.

### 737.—ANONYMOUS

Thou strikest the bronze heifer Art deceived thee much, herdsman. Myron did not add life.

### 738.—JULIAN, PREFECT OF EGYPT

NATURE and Queen Art strove in the matter of this cow, and Myron gave to each a prize of equal value. When one looks at it Art robs nature of her superiority, but when one touches it Nature is nature.

### 739.—BY THE SAME

MYRON deceived thee too, gadfly, that thou plangest thy sting into the hard flanks of the bronze cow. But the gadfly is excusable. What wonder when Myron deceived even the eyes of the herdsmen.

### 740.—GEMINUS

It is the base to which it is attached that keeps back the heifer, and if freed from this it will run off

## GREEK ANTHOLOGY

μυκάται γὰρ ὁ χαλκός· ἴδ' ὡς ἔμπνουν ὁ τεχνίτας  
θήκατο· κἂν ξενίης ἄλλου, ἴσως ἄρυσσι.

### 741.—ΛΟΗΛΟΝ

Χάλκεος ἦς, ἐπὶ σοὶ δὲ γεωτόμος εἴλκεν ἄροτρον  
καὶ ζυγόδεσμα φέρων, ψευδομένα δῦμαλι.  
ἀλλὰ Μύρων τέχνα πανυπείροχος, ὅς σε δι' ἔργων  
ἔμπνουν, ὥς τινα βοῦν ἐργάτιν εἰργάσατο.

### 742. <ΦΙΛΙΠΠΟΤ>

Ἄπαιρέ μου τένοντος, ὦ γεωπύνα,  
λέπαδνα, καὶ σίδαρον αὐλακεργάταν·  
χαλκὸν γὰρ ἡμῶν οὐκ ἐσαρκώσεν Μύρων,  
τέχνα δὲ ζωπύνησεν ὄψιν ἔμπνουν,  
ὡς πολλὰ κίς με κύπομυκῆσθαι θέλειν·  
εἰς ἔργα δ' οὐκ εἶασε, προσδήσας βύσει.

### 743.—ΘΕΟΔΩΡΙΔΑ

Θεσσαλαὶ αἱ βόες αἶδε· παρὰ προθύροις δ' Ἀθάνας  
ἑστᾶσιν, καλὸν δῶρον, Ἰωνιάδος·  
πᾶσαι χάλκειαι, δυοκαίδεκα, Φράδμονος ἔργον,  
καὶ πᾶσαι γυμνῶν σκύλον ἀπ' Ἰλλυριῶν.

### 744.—ΛΕΩΝΙΔΟΤ

Ἦγινόμοι Σώσων καὶ Σίμυλος, οἱ πολύαιγοι,  
οἷα βαθυσχινων, ὦ ξένη, ἥπαρολκίδαν  
Ἑρμῆ τυρευτήρι καὶ εὐγλαγι τον χιμήραρχοι  
χάλκεον εὐπώγων· ὦδ' ἀνέθεντο τράγον.

## THE DECLAMATORY EPIGRAMS

to the herd For the bronze lows. See how much  
alive the artist made it. If you yoke a fellow to it,  
perhaps it will plough.

### 741 — ANONYMOUS

THOU wast bronze, deceptive heifer, and the husbandman came up to thee dragging a plough and carrying a yoke. He far exceeds all other artists, Myron, who by his labour made thee alive, just like a labouring cow.

### 742 — PHILIPPUS

TAKE off from my neck, husbandman, the collar, and free me from the iron furrow-cutter, for Myron did not make my bronze into flesh, but his art gave me the aspect of being alive, so that often I even wished to low. He did not, however, let me go to work, but tied me to a base.

### 743.—THEODORIDAS

THESE cows are Thessalian, and by the gates of Itonian Athena<sup>1</sup> they stand, a beautiful gift, all of bronze, twelve in number, the work of Phradmon, all wrought from the spoil of the naked Lyrians.

### 744.—LEONIDAS

THE goatherds Soson and Simalus, rich in goats, stranger, seeing that they come from dense with lentises, dedicated here to Hermes, the giver of cheeses and milk, this brazen, bearded goat, the lord of the flock.

<sup>1</sup> Her temple was between Pherae and Larissa in Thessaly.  
cp. Book VI. 130.

## GREEK ANTHOLOGY

### 745.—ANTTHEΣ

Θάβο τὸν Βρομίον καραὸν τράγον, ὡς ἀγερῶχος  
 ὄμμα κατὰ λασίαν γαυρὸν ἔχει γενύων,  
 κυδιῶν ὅτι οἱ θάμ' ἐν οὔρεσιν ἀμφὶ παρήδα  
 βόστρυχον εἰς ῥοδέαν Ναῖς ἔδεκτο χέρα.

### 746.—ΠΟΛΕΜΩΝΟΣ ΒΑΣΙΛΕΩΣ

Εἰς δακτύλιον

Ἐπτὰ βοῶν σφραγίδα βραχὺς λίθος εἶχεν ἱασπις,  
 ὡς μίαν, ὡς πάσας ἔμπνοα δερκομένας.  
 καὶ τάχα κἂν ἰπέρεψε τὰ βοῖδια· νῦν δὲ κέκλειται  
 τῇ χρυσῇ μάνδρᾳ τὸ βραχὺ βουκόλιον.

### 747.—ΠΛΑΤΩΝΟΣ

Εἰκόνα πέντε βοῶν μικρὰ λίθος εἶχεν ἱασπις,  
 ὡς ἤδη πάσας ἔμπνοα βοσκομένας.  
 καὶ τάχα κἂν ἀπέφηνε τὰ βοῖδια· νῦν δὲ κρατεῖται  
 τῇ χρυσῇ μάνδρᾳ τὸ βραχὺ βουκόλιον.

### 748.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΥ

Εἰς Διόνυσον γεγλυμμένον ἐν ἀμείψτῳ

Ἡ λίθος ἔστ' ἀμέθυστος, ἐγὼ δ' ὁ πότης Διόνυσος·  
 ἢ νήφειν πείσῃ μ', ἢ μαθέτω μεθύειν.

<sup>1</sup> If not corrupt, it must mean that they were represented one standing behind the other, only the heads of six showing.

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### 745.—ANYTE

Look on the horned goat of Bacchus, how naughtily with saucy eye he looks down on his flowing beard, exulting that often in the mountains the Naiad, caressing his cheeks, took those locks in her rosy hand.

### 746.—KING POLEMO

#### *On a Ring*

THIS little jasper stone has a seal of seven cows looking like one,<sup>1</sup> and all looking at us as if alive. Perhaps the cows would have run away, but now the little herd is confined in the golden pen.

### 747.—PLATO

THE little jasper stone is carved with five cows all looking alive as they feed. Perhaps they would run away, but now the little herd is confined in the golden pen.

### 748.—PLATO THE YOUNGER

#### *On Dionysus carved on an Amethyst*

THE stone is amethyst,<sup>2</sup> but I am the toper Dionysus. Either let it teach me to be sober, or learn itself to get drunk.

<sup>2</sup> i.e. "against drunkenness."

# GREEK ANTHOLOGY

## 749.—ΟΙΝΟΜΑΟΤ

Εἰς Ἔρωτα ἐν καυκίῳ γεγλυμμένον

Ἐν κυάθῳ τὸν Ἔρωτα τίνος χάριν, ἄρκετὸν οἶνον  
αἰθεσθαι κραδίην· μὴ πυρὶ πῦρ ἔπαγε.

## 750.—ΑΡΧΙΟΤ

Εἰς βόας ἐν βακτυλίῳ

Τὰς βοῦς καὶ τὸν ἱασπιν ἰδὼν περὶ χειρὶ δοκήσεις  
τὰς μὲν ἀναπνεῖν, τὸν δὲ χλοηκομέειν.

## 751.—ΠΛΑΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Ἄ σφραγὶς ὑάκινθος· Ἀπόλλων δ' ἐστὶν ἐν αὐτῇ  
καὶ Διόφνη· ποτέρου μᾶλλον ὁ Λητοῖδας;

## 752.—ΑΣΚΛΗΠΙΑΔΟΤ, τινὲς δὲ ΑΝΤΙ- ΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Εἰμὶ Μίθη τὸ γλύμμα σοφῆς χερὸς, ἐν δ' ἀμαθύστῳ  
γέγλυμμαι· τέχνης δ' ἡ λίθος ἀλλοτρίη.  
ἀλλὰ Κλεοπάτρης ἱερὸν κτέαρ· ἐν γὰρ ἀνάσσης  
χειρὶ θεὸν νήφειν καὶ μαθύνουσαι ἔδει.

## 753.—ΚΛΑΤΔΙΑΝΟΤ

Εἰς κρύσταλλον ἔνδον ὕδωρ ἔχουσαν

Χιονέη κρύσταλλος ὑπ' ἀνέρος ἀσκηθεῖσα  
δεῖξεν ἀκηραστοῖο παναίοιο εἰκόνα κόσμον,  
οὐρανὸν ἀγκὰς ἔχοντα βαρύκτυπον ἔνδοθι πόντον.

## THE DECLAMATORY EPIGRAMS

### 749.—OENOMAUUS

*On Love carved on a Bowl*

WHY Love on the bowl? It is enough for the heart to be set on fire by wine. Add not fire to fire.

### 750.—ARCHIAS

*On Cows carved on a Ring*

LOOKING at the cows and the jasper on my hand, you will fancy that the cows breathe and the jasper puts forth grass.

### 751.—PLATO THE YOUNGER

THE stone is Hyacinthus,<sup>1</sup> and on it are Apollo and Daphne. Of which was Apollo rather the lover?

### 752.—ASCLEPIADES on ANTIPATER OF THESSALONICA

I AM Drunkenness, the work of a skilled hand, but I am carved on the sober stone amethyst. The stone is foreign to the work. But I am the sacred possession of Cleopatra on the queen's hand even the drunken goddess should be sober.

### 753.—CLAUDIANUS

*On a Crystal enclosing Water*

THE snow-white crystal, fashioned by the hand of man, showed the variegated image of the perfect universe, the heaven,<sup>2</sup> clasping within it the deep-voiced sea.

<sup>1</sup> Jacinth.

<sup>2</sup> Because it was spherical.

# GREEK ANTHOLOGY

## 754.—ΤΟΥ ΑΥΤΟΥ

α. Εἴπ' ἄγε μοι, κρύσταλλε, λίθῳ πεπυκασμένον ὕδωρ,  
τίς πῆξεν; β. Πορέης. α. \*Ἡ τίς ἔλυσσε; β. Νατος.

## 755.—ΑΔΕΣΠΟΤΟΝ

Εἰς Σκύλλαν χαλκῇν

Εἰ μὴ χαλκὸς ἔλαμπευ, ἐμίμνε δ' ἔργου ἄνακτος  
ἔμμεναι Ἡφαίστου δαιδαλέοισι τέχνας,  
αὐτὴν ἂν τις Σκύλλαν ὀίσσατο τηλώθι λεύσσω  
ἔστιμειν, ἐκ πυντον γαῖαν ὑμειψαμένην·  
τόσσον ἐπισσεῖει, τόσσον κοτον ἀντία φαίνει,  
οἶον ἀπὸ πελάγευς συγκλονέουσα νέας.

## 756.—ΛΙΜΙΔΙΑΝΟΥ

Τέχνας εἵνεκα σείο καὶ ἅ λίθος οἶδε βρνάζειν,  
Ἰραξίτελες· λῦσον, καὶ πάλι κομύσομαι.  
νῦν δ' ἡμῖν οὐ γῆρας ἔτ' ἀδρανές, ἀλλ' ὁ πεδητὰς  
Σειληνοῖς κώμων βύσκανός ἐστι λίθος.

## 757.—ΣΙΜΩΝΙΔΟΥ

Ἰφίων τόδ' ἔγραψε Κορίνθιος. οὐκ ἔτι μῶμος  
χερσίν, ἐπεὶ δόξας ἔργα πολὺ προφέρει.

## 758.—ΤΟΥ ΑΥΤΟΥ

Κίμων ἔγραψε τὴν θύραν τὴν δεξιάν·  
τὴν δ' ἐξιόντων δεξιάν Διονύσιος.

## THE DECLAMATORY EPIGRAMS

### 754.—BY THE SAME

A. TELL me, ice, water frozen into stone, who froze thee. B. Boreas. A. And who melted thee? B. The South wind.

### 755.—ANONYMOUS

#### *On Scylla in Bronze<sup>1</sup>*

UNLESS the bronze glistened and betrayed the work to be a product of Hephaestus' cunning art, one looking from afar would think that Scylla herself stood here, transferred from sea to land, so threatening in her gesture, such wrath does she exhibit, as if dashing ships to pieces in the sea!

### 756.—AEMILIANUS

#### *(A Silenus speaks)*

As far as it depends on thy art, Praxiteles, the stone could wax wanton. Let me loose and I will join in the revel again. It is not that my old age is feeble, but the fettering stone grudges the Sileni their sport.

### 757.—SIMONIDES

IPHION of Corinth painted this. There is no fault in his hand, since the achievement far excels the expectation.

### 758.—BY THE SAME

Cimon painted the door on the right, and Dionysius that on the right as you go out.

<sup>1</sup> Probably in the Hippodrome at Constantinople.

# GREEK ANTHOLOGY

## 759.—ΑΔΕΣΠΟΤΟΝ

Εἰς λίθος, ἄρμ', ἐλατήρ, ἵπποι, ζυγόν, ἡνία, μᾶστιξ

## 760.—ΑΛΛΟ

Εἰς λίθος, ἄρμ', ἐλατήρ, πῶλοι, ζυγός, ἡνία, Νίκη.

## 761.—ΑΔΗΛΟΝ

Εἰς βότρυν ἐκ χρωμάτων

Μικροῦ κατέσχον τὸν βότρυν τοῖς δακτύλοις,  
ὑπεραπατηθεὶς τῇ θέᾳ τῶν χρωμάτων.

## 762.—ΑΒΛΑΒΙΟΤ ΙΛΛΟΤΣΤΡΙΟΤ

Εἰς δίσκον Ἀσκληπιάδου

Ἦφαιστός μ' ἐτέλεσσε καμῶν χρόνον· ἀλλὰ Κυθεῖρη  
ἄνδρὸς ἐοῦ θαλάμων εἴλετο λαθριδίως.  
Ἀγχίστη δ' ἔπορεν κρυφίης μνημῆϊον εὐνῆς·  
καί μ' Ἀσκληπιάδης εὔρε παρ' Αἰνεάδαις.

## 763.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΤΠΤΙΟΤ

Εἰς ἀρχοντικὸν πέλεκυν

Ἦν μὲν ἀλιτραίνης, πέλεκυν βλεφάροισι δοκεύεις·  
ἦν δὲ σαοφρονέης, ἀργυρός εἰμι μόνον.

## THE DECLAMATORY EPIGRAMS

759.—ANONYMOUS

Of one stone are chariot, charioteer, horses, yoke,  
reins, whip.

760.—ANONYMOUS

Of one stone are chariot, charioteer, horses, yoke,  
reins, and Victory.

761.—ANONYMOUS

*On a Painting of a Bunch of Grapes*

I was almost grasping the cluster in my fingers,  
more than deceived by the sight of the colours.

762.—ABLABIUS ILLUSTRIOUS

*On the Quon of Asclepiades*

HERMAESTUS wrought me with long labour, but Cytheræa took me secretly from her husband's chamber and gave me to Anchises as a souvenir of their stolen intercourse. Asclepiades found me among the descendants of Aeneas.<sup>1</sup>

763.—JULIANUS, PREFECT OF EGYPT

*On a Magistrate's Axe*

If thou art guilty of crime, thy eyes see here an axe; but if thou art innocent, I am only silver to thee.

<sup>1</sup> i.e. the Romans. Who Asclepiades was we do not know. It looks as if he were an exceptionally lucky collector of antiquities.

## 764.—ΠΑΤΑΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰς κωνωπεῶνα

Οὐ βριαρόν τινα θῆρα, καὶ οὐ τινα πόντιον ἰχθύν,  
οὐ πτερόν ἄγρεῦω πλέγμασιν ἡμετέροις,  
ἀλλὰ βροτοὺς ἐθέλοντας· ἀλεξήτειρα δὲ τέχνη  
ἀνέρα μυιάων κέντρον ἁλυνόμενον  
ἐκ θαλίσσης ἀβρῶτα μεσημβριόοντα φυλάσσει,  
οὐδὲν ἀφαιροτέρη τείχεος ὑστινόχου.  
ἵππου δ' ὑστυφέλικτον ἄγω χάριν· ἀλλὰ καὶ αὐτοὺς  
δμῶας μισοσόβου ῥύομαι ἀτμενίης.

## 765.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Καλλιγάμοις λέκτροις περικίδναμαι· εἰμὶ δε κεδνῆς  
δίκτυον οὐ Φοίβης, ἀλλ' ἀπαλῆς Παφίης.  
ἀνέρα δ' ὑπνώοντα μέτω πολύωπι καλύπτω,  
ζωοφόρων ἀνέμων οὐδὲν ἀτεμβομενον.

## 766 ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτό

Πλέγμασι μὲν σκοπὸς ἐστὶ περισφίγγει πετεηνῶν  
ἔθνεα καὶ ταχινοὺς ἔνδοθεν ὀρταλίχους·  
αὐτὰρ ἐγὼ σεύειν ἐπιτέρπομαι, οὐδὲ καλύπτω  
ἔνδοθεν, ἀλλ' εἵργω μᾶλλον ἐπαιγομένους.  
οὐδὲ μέ τις λήσσειε, καὶ εἰ βραχὺς ἔπλετο, κώνωψ  
ἡμετέρης διαδὺς πλεγμα λινοστασίης  
ὄρνεά που σώζω· μαρόπεσσι δὲ λέκτρα φυλάσσω.  
ἧ ῥά τις ἡμείων ἐστὶ δικαιότερος;

## THE DECLAMATORY EPIGRAMS

### 764.—PAULUS SILENTIARIUS

#### *On a Mosquito Net*

No powerful beast, or fish of the sea, or bird do I catch in my meshes, but men willing to be caught. My defensive art, in no wise inferior to a city's wall, keeps a man who would avoid the sting of flies uneaten as he takes his siesta after the midday meal. I bring him the gift of undisturbed slumber, and save the slaves themselves from their service of chasing the flies away.

### 765.—BY THE SAME

#### *On the Same*

I AM hung round wealthy bridal beds and am the net, not of the huntress Artemis, but of the tender Queen of Paphos. I cover the sleeper with a many meshed web, so that he in no way loses the life-giving breeze.

### 766.—AGATHIAS SCHOLASTICUS

#### *On the Same*

It is the office of nets to surround the winged tribes and enclose their quick brood, but I take pleasure in chasing them away and do not cover them round, but rather keep them off when they attack. Not a single mosquito, however small, will manage to get through the fabric of my net. One may say that I save from death the winged creatures while I guard the beds of men. Can anyone be more righteous than I am?

## 767.—ΤΟΥ ΑΥΤΟΥ

Εἰς τάβλαν

Ἐξόμενος μὲν τῇδε παρ' εὐλαίῳ τραπέξῃ  
 παίγνια κινήσεις τερπνὰ βολοκτυπῆς.  
 μήτε δὲ νικησας μεγαλίζεο, μήτ' ἀπολειφθεὶς  
 ἄχυνσο, τὴν δλίγην μεμφόμενος βολίδα.  
 καὶ γὰρ ἐπὶ σμικροῖσι νόος διαφαίνεται ἀνδρός,  
 καὶ κύβος ἀγγέλλει βένθος ἐχεφροσύνης.

6

## 768.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Παίγνια μὲν τάδε πάντα· Τύχης δ' ἐτερότροπος ὁρμὴ  
 ταῖς ἀλόγοις ταύταις ἐμφέρεται βολισιν·  
 καὶ βροτέου βιότου σφαλερὸν μίμημα νοήσεις,  
 νῦν μὲν ὑπερβάλλων, νῦν δ' ἀπολειπομένος.  
 αἰνέομεν δὴ κείνον, ὃς ἐν βίῳ τε κύβῳ τε  
 χάσματι καὶ λύπῃ μέτρον ἐφηρμόσατο.

6

## 769.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τοῖς μὲν πτηνῶσι τάδε παίγνια, τοῖς δ' ἀκολάστοις  
 λύσσα καὶ ἀμπλακίη καὶ πόνος αὐτοματος.  
 Ἀλλὰ σὺ μὴ λέξης τι θεημάχον ὕστατος ἔρπων,  
 μηδ' ἀναρσιβδήσης ῥινοβουλῇ πατάγῃ.  
 δεῖ γὰρ μήτε πονεῖν ἐν ἀθύρμασι, μήτε τι παίζειν  
 ἐν σπουδῇ· καιρῷ δ' ἴσθι νέμειν τὸ πρέπον.

6

## THE DECLAMATORY EPIGRAMS

767.—BY THE SAME

*On a Draught-board*

SEATED by this table made of pretty stones, you will start the pleasant game of dice-rattling. Neither be elated when you win, nor put out when you are beaten, blaming the little die. For even in small things the character of a man is revealed, and the dice proclaim the depth of his good sense.

768.—BY THE SAME

*On the Same*

THESE things are all play. The shifting current of Fortune is pictured in these unreasoning dice, and, now a winner, now a loser, you will perceive in them the unstable image of mortal life. We praise him who in life and in play imposes a limit on his joy and grief.

769.—BY THE SAME

*On the Same*

To men of gentle disposition this is play, but to those lacking in self-restraint it is madness and wandering of the wits and self-imposed pain. If you come in last, speak no word of offence to God, nor coil over and snort loudly. One should neither give oneself trouble in a matter of play, nor play in serious matters. Learn to allot to the hour what befits it.

770.—ΠΑΤΑΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Εἰς ποτήριον οἰκείας θυγατρὸς παρθένου  
Χεῖλος Ἀνικίτεια τὸ χρύσειον εἰς ἐμὲ τέγγει  
ἀλλὰ παρασχοίμην καὶ πόμα νιμφίδιον.

771.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ

Εἰς φιάλῃν ἔχουσιν κινουμένους ἰχθύας  
Ὅντως Βάκχον ἔδεκτο θέτις· νῦν μῦθος Ὀμήρου,  
ὁφρὲ μὲν, ἀλλ' εὗρεν πίστιν ἐτητυμῆς.

772.—ΦΩΚΑ ΔΙΑΚΟΝΟΤ

Εἰς φιάλῃν ἐν ᾗ συνάγονται τὰ περιττά  
Οἶνοχόφ φίλον εἰμὶ μόνω δέπας, οὐνεκεν αὐτῷ  
Βάκχον ἀολλίζω τὸν περιλειπόμενον.

773.—ΠΑΛΛΑΔΑ

Χαλκοτύπος τὸν Ἑρωτα μεταλλάξας ἐπόησε  
τήγαυον, οὐκ ἀλόγως, ὅττι καὶ αὐτὸ φλέγει.

774.—ΓΛΑΤΚΟΤ ΑΘΗΝΑΙΟΤ

Ἄ Βάκχα Παρία μὲν, ἐνεψύχωσε δ' ὁ γλύπτας  
τὸν λίθον ἀνθρώσκει δ' ὥς βρομιαζόμενα.  
ὦ Σκόπα, ἃ θεοποιος <ἄπιστον> ἐμήσατο τεχνα  
θαῦμα, χιμαιροφόνου Θυιάδα μαινομένα.

## THE DECLAMATORY EPIGRAMS

### 770.—PAULUS SILENTIARIUS

*On a Cup belonging to his own Unmarried Daughter*

ANICETIA moistens her golden lips in me, and may  
I give her the bridal draught too.

### 771.—JULIAN, PREFECT OF EGYPT

*On a Cup on which Swimming Fish were chased  
or painted*

THETIS<sup>1</sup> really received Bacchus at length the  
truth of Homer's story<sup>2</sup> is confirmed.

### 772.—PHOCAS THE DEACON

*On a Cup in which the Leavings are collected*

I AM dear to the cup-bearer alone, because I collect  
for him the wine that is left.

### 773.—PALLADAS

THE smith transformed Love into a frying-pan,  
and not unreasonably, as it also burns.

### 774.—GLAUCUS OF ATHENS

THE Bacchante is of Parian marble, but the sculptor  
gave life to the stone, and she springs up as if in  
Bacchic fury Scopas, thy god-creating art has pro-  
duced a great marvel, a Thyad, the frenzied slayer  
of goats.

<sup>1</sup> i.e. the sea.

<sup>2</sup> Hom. *Il.* vi. 136.

# GREEK ANTHOLOGY

## 775.—ΤΟΥ ΑΥΤΟΥ

Ἦ Βάκχη Κρονίδην Σάτυρον θέτο· εἰς δὲ χορείαν  
θρώσκει μαινομένων ὥς βρομαζόμενος.

## 776.—ΔΙΟΔΩΡΟΤ

Ζεῦξιδος ἡ χοροὶ τε καὶ ἡ χάρις· ἐν δὲ με μικρῇ  
κρυστάλλῳ τὸ καλὸν δαίδαλον Ἀρσινόῃ  
γραφάσ τοῦτ' ἔπορεν Σατυρήιος· εἰ μὲ δ' ἀνάσσης  
εἰκὼν, καὶ μεγάλῃς λαίπαμαι οὐδ' ὀλῶγον.

## 777.—ΦΙΛΙΠΠΙΟΥ

Ἰδ' ὥς ὁ πῶλος χαλκοδαίδαλῳ τέχνη  
κορωνιῶν ἔστηκε· δριμύ γὰρ βλέπων  
ἐψαυχενίζει, καὶ διηνεμαμένας  
κορυφῆς ἐθείρας οὐρίωκεν ἐς δρομον.  
δοκῶ, χαλινούς εἰ τις ἡνιοστροφος  
ἐναρμόσῃ γένυσσαι κύπικεντρίσῃ,  
ὁ σὸς πόνος, Λύσιππε, καὶ παρ' ἑλπίδας  
τάχ' ἐκδραμεῖται· τῇ τεχνῇ γὰρ ἐμπνέει.

## 778.—ΤΟΥ ΑΥΤΟΥ

Γαῖαν τὴν φερέκαρπον δσὴν ἔξωσε περίχθων  
ὠκεανὸς μεγάλῳ Καίσαρι πειθόμενῃ,  
καὶ γλαυκὴν με θάλασσαν ἀπηκριβώσατο Καρπῷ  
κερκίσιν ἰστοπόνους πάντ' ἀπομαξαμένη·  
Καίσαρι δ' ἑτακύνου χάρις ἦλθομεν· ἦν γὰρ ἀνάσσης  
δῶρα φέρειν τὰ θεοῖς καὶ πρὶν ὀφειλόμενα.

<sup>1</sup> Zeus disguised himself as a Satyr in order to possess Antiope at the Bacchic revels.

## THE DECLAMATORY EPIGRAMS

### 775.—BY THE SAME

THE Bacchante has made the son of Cronos a Satyr, and he rushes to the frenzied dance as if he were in Bacchic fury.<sup>1</sup>

### 776. - DIODORUS

THE colour and the beauty is worthy of Zeuxis, but Satyrius painted me on a little crystal and gave the pretty miniature to Arsinoë. I am the queen's own image, and no whit inferior to a large picture.

### 777.—PHILIPPUS

Look how proudly the art of the worker in bronze makes this horse stand. Fierce is his glance as he arches his neck and shakes out his wind-tossed mane for the course. I believe that if a charioteer were to fit the bit to his jaws and prick him with the spur, thy work, Lysippus, would surprise us by running away, for Art makes it breathe.

### 778.—BY THE SAME

#### *On a Tapestry*

IN me Carpo, imitating all by her shuttle's labour at the loom, depicted accurately all the fruitful land, encompassed by Ocean, that obeys great Caesar, and the blue sea as well. I come to Caesar as a present, for it was the queen's duty to offer the gift long due to the gods.<sup>2</sup>

<sup>1</sup> i. e. to the emperors. The corrupt word in l. 5 (or possibly *καρπός* in l. 3, where *καρπός* is a conjecture) conceals the clue to the identity of the queen. She was probably Oriental.

# GREEK ANTHOLOGY

## 779.—ΑΔΕΣΠΟΤΟΝ

Εἰς βάσιν τοῦ ὥρολογίου τοῦ εἰς τὴν ὠπίδα τὴν κειμένην  
εἰς τὴν βασιλικήν

Δῶρον Ἰουστίνου τυραννοφόνου βασιλῆος  
καὶ Σοφίης ἀλόχου, φέγγος ἐλευθερίας,  
ὥριων σκοπίαζε σοφὸν σημάτων χαλκὸν  
αὐτῆς ἐκ μονάδος μέχρι δυωδεκάδος,  
ὅντινα συληθέντα Δίκης θρόνον ἡνιοχεύων  
εὗρεν Ἰουλιανὸς χερσὶν ἀδωροδοκοῖς.

## 780.—ΑΔΕΣΠΟΤΟΝ

Εἰς ὥρολόγιον

Ὁρανὸν ἃ χωροῖσα σοφὰ λίθος, ἃ διὰ τυτθοῦ  
γνώμονος ἀελίου παντὶ μερισδομένα.

## 781.—ΑΔΗΛΟΝ

Εἰς κάγκελον οἰκίας

\* Ἦν κλείεις μ', ἀνέωγα· καὶ ἦν οἷξής μ' ἐπικλείσεις.<sup>1</sup>  
τοῖος ἔων τηρεῖν σὸν δόμον οὐ δύναμαι.

<sup>1</sup> I write μ' ἐπικλείσεις for με κλείσεις με.

<sup>1</sup> i.e. "the Sun," but the phrase is obscure. I suppose it means "Sun, who now shinest on a free state," and refers to the same matter as the epithet "tyrannicide."

\* Justin II. The title "tyrannicide" refers to the suppression of some real or fancied usurper.

## THE DECLAMATORY EPIGRAMS

779.—ANONYMOUS

*On the Base of the Sun-dial in the Arch of the  
Basilica*

Look, Light of Freedom,<sup>1</sup> on this gift of our emperor Justin,<sup>2</sup> the tyrannicide, and his wife Sophia, this skilled bronze indicator of the hours from one to twelve. It had been stolen, and Julianus the Praetorian Prefect recovered it with incorruptible hands.

780.—ANONYMOUS

*On a Sun-dial*

This is the learned stone which contains all the heavens, and which a little regulator adapts to every position of the sun.<sup>3</sup>

781.—ANONYMOUS

*On the Lattice of a House*

If you shut me I am open and if you open me you will shut me. Being such, I cannot guard your house.<sup>4</sup>

<sup>1</sup> It was so regulated that it was adapted to every day in the year, each day—from sunrise to sunset—containing twelve hours. What was the mechanism?

<sup>2</sup> A very silly epigram. The lattice, having holes in it, is open when shut and shut when open, as the light no longer comes through it.

## 782.—ΠΑΤΑΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Εἰς ἄρολόγιον

Ἐνθάδε μιστύλλουσι δρόμον Ψαεθοντίδος αἰγλῆς  
 ἄνερες ὥράων ἀμφὶ δυωδεκάδι  
 ὕδασι δ' ἡέλλιοιο ταλαντεύουσιν κελεύθους,  
 ἐς πόλον ἐκ γαίης μῆτιν ἐρεϊσάμενοι.

## 783.—ΑΔΗΛΟΝ

Εἰς Ἑρμαφροδιτον ἐν λουτρῷ ὑπταμενον

Ἀνδράσιν Ἑρμῆς εἰμί, γυναιξὶ δὲ Κύπρις ὀρώμαι  
 ἀμφοτέρων δὲ φέρω σιμβολίᾳ μοι τοκέων.  
 τοῦνεκεν οὐκ ἄλογως με τὸν Ἑρμαφροδιτον ἔθαντο  
 ἀνδρογύνους λουτροῖς παῖδα τὸν ἀμφίβολον.

## 784.—ΑΔΗΛΟΝ

Εἰς λουτρὸν μικρόν

Μὴ νεμέσα βαιοῖσιν· χάρις βαιοῖσιν ὀπηδεῖ  
 βαιὸς καὶ Παφίης ἐπλετο κούρος Ἑρως.

R. G. McGregor, *The Greek Anthology*, p. 47, T P  
 Rogers, in *The Greek Anthology* (Bohn), p. 131.

## 785.—ΑΔΗΛΟΝ

Εἰς καμάραν τοῦ φόρου πρὸς τὴν δύσιν

Μηνᾶς χρύσειον ἔργον ἐδείματα πᾶσιν ὀδίταις,  
 κυδαίνων πτολίεθρον ἐριχρύσων βασιλῆων.

## 786.—ΑΛΛΟ

Τόνδε καθιδρύσαντο θεῶ περικαλλέα βωμῶν,  
 Λευκῆς καὶ Πτελέου μέσσον δρον θέμενοι.

## THE DECLAMATORY EPIGRAMS

### 782.—PAULUS SILENTIARIUS

#### *On a Water-clock*

Here men divide the course of bright Phaethon into twelve hours and measure the sun's path by water, lifting up their minds from earth to heaven.

### 783.—ANONYMOUS

#### *On a Hermaphrodite which stood in a Bath*

To men I am Hermes, but to women appear to be Aphrodite, and I bear the tokens of both my parents. Therefore not inappropriately they put me, the Hermaphrodite, the child of doubtful sex, in a bath for both sexes.

### 784.—ANONYMOUS

#### *On a Small Bath*

Revere not small things. Small things possess charm. Cypris' son, Eros, was small too.

### 785.—ANONYMOUS

#### *On a Vaulted Chamber on the West Side of the Forum*

MENAS built the golden structure for all travellers, glorifying the city of our kings rich in gold.

### 786. ANONYMOUS

The inhabitants erected to the god this beautiful altar, placing it here as a sign to mark the boundary

ἐνναίεται, χάρις σημύιον ἀμμορίης δε  
αὐτός ἀναξ μακαρῶν ἐστὶ μέσος Κρονίδης.

787.—ΣΩΦΡΟΝΙΟΥ ΠΑΤΡΙΑΡΧΟΥ

Εἰς τὸν ἀφιξιόμενον

Ὁ πρὶν ἁλωμένος καὶ ἀνέστιον ἰχθὺς ἐλαύνων,  
εἴτ' ὑφ' ὀδοιπορίας, εἴτ' ὑπὸ ναυτιλίας  
ἐνθαυδε νῦν προσίων στήσαν, ξένη, σὸν ποδα δεῦρο,  
ναίεται ἐθέλων, οἶκον ἑτοιμον ἔχων.  
οἱ δέ με καὶ τίς ἐτευξεν ἀναπρινεοίς, πολλήτα·  
Εὐλογίος, Φαρίης ἀρχιερεὺς ἀγαθός

6

788.—ΑΔΕΣΠΟΤΟΝ

Ὅλβιον ἀνθρώποις ἔχει φάος ἀμβροτος αἰὼν  
σῆσιν ὑπ' ἐνεσίης, εὐγενέτειρα Τύχη.  
ναίματι γὰρ σὴ πάντα φέροι κλέος ᾧ ποτε χειρὶ  
δεξιτερῇ παρέχης αὐχένα θεσπέσιον.  
τούτῳ καὶ βασιλῆς ἀμύμονες ὕμαζονταί,  
καὶ λογίων ἀγγέλῃς ἀμβροτοὶ ἡγεμόνες·  
καὶ νῆες λιμένεςσι σωπτερον ἀμψαυονταί  
σὴν δὲ ἀρηγασύνην σωζομένα πελάγει  
καὶ πόλις χαίρουσιν ἀκυμοναί, ἡδέ τε λαοί,  
καὶ θαλαρῶν πεδίων λαιμακταὶ ἀμβροτοί.  
τοῦνεκα σὸν θεράποντα πρὸς ὀλβιον ὑβρησασα

8

10

\* \* \* \*

789.—ΑΔΕΣΠΟΤΟΝ

Τέκτονά με σκοπίαζε σοφῶν κοσμήτορα μυθῶν,  
ἰθύνοντα τέχνην εὐεπίης κακῶν.

## THE DECLAMATORY EPIGRAMS

of Leuce and Pteleus. The arbiter of the division is the king of the immortals himself, Cronus' son <sup>1</sup>

### 787.—SOPHRONIUS THE PATRIARCH

#### *On a Guest-house*

STRANGER, who formerly on your arrival by land or by sea wandered about with homeless feet, approach now and stay your steps here, where, if you wish to dwell, you will find a lodging all ready. But if you, citizen, demand who made me, it was Eulogius, the good bishop of Alexandria.

### 788.—ANONYMOUS

UNDER thy rule, noble Fortune, the blest life of men enjoys the light of prosperity. For at thy nod all things bring glory to him whom thou permittest to caress thy divine neck with his right hand. To thy will illustrious kings bow, and the wisest leaders of the learned company. Ships, too, rest safer in harbour, saved at sea by thy help, and cities enjoy tranquility, and peoples, and the ambrosial meads of the verdant plain. Therefore looking on thy servant . . .

### 789.—ANONYMOUS

#### *On a Rhetor*

Look on me, the adorning of learned discourse, who direct my art by the rule of eloquence.

<sup>1</sup> From Lemnæth. vii. 39. The places are in the Thracian Chersonese.

## 790.—ΑΝΤΙΠΑΤΡΟΥ

Τίς ποκ' ἄπ' Οὐλύμποιο μετάγαγε παρθενεῶνα,  
 τὸν πῖρος οὐρανόις ἐμβεβαῶτα δόμοις,  
 εἰς πόλιν Ἀνδράκλοιο, θοῶν βασιλείαν Ἰώνων,  
 τὰν δορὶ καὶ Μούσαις αἰπνυτίταν Ἐφεσον;  
 ἦ ῥα σὺ φιλαμένα, Τιτυοκτῶνε, μέζον Ὀλύμπου  
 τὰν τροφόν, ἐν ταύτῃ τὸν σὸν ἔβευ θάλαμον.

6

## 791 — ΑΠΟΛΛΩΝΙΔΟΥ

Μητρὶ περιστεφείας σηκοῦ, Κυθήρεια, θαλάσῃ  
 κρηπιδας βυθίας οἶδματι πηξαμένη·  
 χαίρει δ' ἀμφὶ σὲ πόντος, ἐπὶ ζεφύροιο πνοῇσιν  
 ἀφρὸν ὑπὲρ νώτου κυάνεον γελάσας.  
 εἵνεκα δ' εὐσεβίης, νηοῦ θ' ὃν ἐγείρατο σείο  
 Πόστουμος, αὐχέσῃ μέζον, ταφλοισι Πάφου.

5

## 792.—ΑΝΤΙΠΑΤΡΟΥ

Νικίεω πόντος οὐτος· ἀειζώνουσα Νεκυία  
 ἡσκημαι πάσης ἡρίον ἡλικίης·  
 δώματα δ' Αἰδωνῆος ἐραυνήσαντος Ὀμήρου  
 γέγραμμαι κείνου πρῶτον ἅπ' ἀρχετύπου.

<sup>1</sup> The poem is very corrupt. The MS. has α. 1. 1 περι-  
 στρεφει σπῆκον. In 4 Jacobs corrects to ἄβρην κυανίου  
 and I render so, but the aorist γελάσας can scarcely be right.

## THE DECLAMATORY EPIGRAMS

### 790.—ANTIPATER

#### *On the Temple of Artemis at Ephesus*

Who was it that transported the maiden's chamber, that once stood in the celestial palace, from Olympus to Ephesus the city of Androclus, the queen of the Ionians, swift in battle, most excellent in war and letters? Was it thyself, slayer of Tityus, who, loving thy nurse<sup>1</sup> more than Olympus, didst set thy chamber in her?

### 791.—APOLLONIDES

#### *On a Temple of Aphrodite built in the Sea*

CYTHAREA, who hast established in the depths of the flood the foundations of the sanctuary encinctured by thy mother the sea, around thee the sea rejoices, its blue surface smiling gently under the breeze of Zephyr. Because of this act of piety, and thy temple which Postumus erected, thou shalt boast thee more than because of Paphos.

### 792.—ANTIPATER

#### *On the Picture of Ulysses' descent to Hell*

THIS is the work of Nicias. I am painted here an ever-living City of the dead, the tomb of every age. It was Homer who explored the house of Hades, and I am copied from him as my first original.

<sup>1</sup> According to one story Artemis was born, not at Delos, but at a place called Ortygia near Ephesus.

793.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΑΡΧΩΝ  
ΑΙΓΥΠΤΙΟΥ

Εἰς τὴν Μύρωνος βοῶν

Πόρτιν τήνδε Μύρωνος ἰδὼν, τάχα τοῦτο βοήσεις·  
"Ἡ φύσις ἄπνοός ἐστιν, ἡ ἔμπνοος ἐπλετο τέχνη."

794.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Βουκόλε, πῇ προθέει με βιάζαι; ἔσχειο νύσσω·  
οὐ γάρ μοι τέχνη καὶ τόδ' ὅπασσεν ἔχειν.

795.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Ἡ χαλκὸν ζωωσε Μύρων σοφός, ἡ τάχα πόρτιν  
χάλκωσε ζωὰν ἐξ ὠγέλας ἐρύσας.

796.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Πλάστα Μύρων, σέο πόρτιν ὁδοιπόρος ἦλθεν  
ἐλάσσω·  
χαλκοῦ δὲ ψάύσας, φῶρ κενὸς ἐξεφάνη.

797.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Εἰσορόων με λέων χαίνει στόμα, χερσὶ δ' αἰρεί  
γυιοπόνος ζεύγλην, ἀγρονόμος κορύνην.

## THE DECLAMATORY EPIGRAMS

### 793.—JULIAN, PREFECT OF EGYPT

#### *On Myron's Heifer*

Looking on this heifer of Myron's you are like to cry out: "Either Nature is lifeless, or Art is alive."

### 794.—BY THE SAME

#### *On the Same*

NEAT-HERD, whither dost thou force me to advance? Stop from goading me. Art did not bestow motion on me too.

### 795.—BY THE SAME

#### *On the Same*

SKILLED Myron either made the bronze alive or drove off a live heifer from the herd and made it into bronze.

### 796.—BY THE SAME

#### *On the Same*

SCULPTOR Myron, a traveler came to drive off thy heifer, and feeling the bronze turned out to be a futile thief.

### 797.—BY THE SAME

#### *On the Same*

A LION when he sees me opens his mouth wide, the husbandman picks up his yoke and the herd his staff.

# GREEK ANTHOLOGY

## 798.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Ἐλθῆθι, Μύρων· τέχνη σε βιάζεται· ἄπνοον ἔργον.  
ἐκ φύσεως τέχνη· οὐ γὰρ φύσιν εὔρετο τέχνη.

## 799.—ΑΔΗΛΟΝ

Ἐν τῷ πορφυρῷ κίονι τῷ ὄντι εἰς τὸ Φιλαδέλφειον

Εὖνους μὲν βασιλεῖ Μουσῆλιος· ἔργα βοῶσιν  
δημόσια· σθεναρὴν πράγματα πιστὴν ἔχει.  
Μουσεῖον Ῥώμῃ δ' ἠχαρίσσατο, καὶ βασιλῆος  
εἰκόνα θεσπεσίην ἐντὸς ἔγραψε δομῶν,  
τιμὴν μουσοπόλοις, πόλιν χάριν, ἐλπίδα κούρων, <sup>1</sup>  
ὅπλα δὲ τῆς ἀρετῆς, χρήματα τοῖς ἀγαθοῖς

## 800.—ΑΛΛΟ

Ἐν τῷ αὐτῷ

Ταῦτα λόγοις ἀνέθηκεν ἐκὼν Μουσῆλιος ἔργα,  
πιστεῦναι καθαρῶς ὥς θεὸς ἐστὶ λόγος.

## 801.—ΑΛΛΟ

Ἐν τῷ αὐτῷ

Μουσείου τὰ μὲν αὐτὸς ἐτευξάτο, πολλὰ δὲ σώσας  
ἐστῶτα σφαλερώς, ἔδρυσεν ἀσφαλές.

<sup>1</sup> A place so called because the statues of the sons of Constantine the Great stood there.

## THE DECLAMATORY EPIGRAMS

798.—BY THE SAME

*On the Same*

BEAR with it, Myron Art is too strong for thee  
the work is lifeless. Art is the child of Nature, for  
Art did not invent Nature

799.—ANONYMOUS

*On the Porphyry Column in the Philadelphion*<sup>1</sup>

MUSCIUS is a well-wisher of the Emperor Public works proclaim it, the force of facts is strong. He presented Constantinople with a Museum and with a splendid painting of the sovereign inside, an honour to poets, an ornament of the city, the hope of youth, the instrument of virtue, the wealth of good men.

800.—ANONYMOUS

*On the Same*

THREE works did Muscius cheerfully dedicate to words,<sup>2</sup> in pure belief that God is the Word.

801.—ANONYMOUS

*On the Same*

HE built parts of the Museum himself, and other parts which were in danger of falling he saved and set them up firmly.

<sup>2</sup> Literature.

# GREEK ANTHOLOGY

## 802.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Μαρκιανοῦ βασιλέως

Μορφὴν τήνδ' ὀράας ζωῶ' ἐναλίγκιον ἔπρω,  
Μαρκιανὸν φορέοντι, βροτῶν βασιλῆα γενέθλης  
δεξιτερὴν δ' ἐταῖνυσσε, θέοντα δε πῶλον ἐπείγει  
δυσμενέος καθύπερθεν, ὅτις κεφαλῇ μιν αἰείρει.

## 803.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Σοφίας Αἰγυπτῆς ἐν τῇ εἰσόδῳ τοῦ Ζευξίππου  
Ἀντωνίων δέσποιναν Ἰουλιανὸς παλιούχου  
ὡς σοφίης μεστὴν ἀνθετο τὴν Σοφίην.

## 804.—ΑΔΛΟ

Εἰς στήλην Ἰουστίνου βασιλέως

Ἰουστίνον κατὰ χρέος τὸν δεσπότην  
Ἰουλιανὸς ὑπαρχος, ὡς εὐεργέτην.

## 805.—ΑΔΗΛΟΝ

Εἰς στήλην Ἄρειος κεχωσμένην ἐν Θράκῃ

Εἰσάκε θαύριος οὗτος ἐπὶ χθονὶ κέκλιται Ἄρης,  
οὔποτε Θρηκίης ἐπιβήσεται ἔθνεα Γότθων.

## 806.—ΑΔΗΛΟΝ

Εἰς ὠρολόγιον

Κήπος ἦν ὁδε χώρος· ἀπὸ σκιερῶν δέ πετῆλων  
νυκτοφανῆς τελέθων ἔσκεπεν ἥλιον.

## THE DECLAMATORY EPIGRAMS

802. ANONYMOUS

*On a Portrait of the Emperor Marcian*

THOU seest this shape, like a live horse, carrying Marcian, ruler of the race of men. His right hand is outstretched and he spurs on the galloping horse above a foeman, who seems to support its weight on his head.

803.—ANONYMOUS

*On a Portrait of the Empress Sophia at the Entrance of the Bath Zeuxippus*

JULIAN, the prefect of the city, dedicated here Sophia (Wisdom), the queen of the Italians, as being herself full of wisdom.

804.—ANONYMOUS

*On a Column with a Statue of the Emperor Justin*

JULIAN the prefect dutifully set up here the statue of Justin his master and benefactor

805.—ANONYMOUS

*On a Silex of Ares partly buried in Thrace*

As long as this fierce Ares rests on the ground the peoples of the Goths shall never set foot in Thrace.

806.—ANONYMOUS

*On a Sun-dial*

THIS place was once a garden, and the shade of the leaves shutting out the sun made it like night.

νῦν δὲ παναιγλήεντα καὶ εὐδίων εὖρε τελέσσαι  
 Σέργιος αὐτόπτης μυστιπόλος Τριάδος,  
 ἔνθα λίθος στατὸς οὗτος ἀειδύνηται ἀνάγκη  
 ἐπτάκις ἀγγέλλαι ἄντυγος οὐρανίης

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## 807.—ΑΛΛΟ

Μηχανικὴ Φαίθοντα βιάζεται ἁρμονικοῖσι  
 γνώμοσιν ἄγρευειν τὸν δρόμον ἡλείου·  
 Βασιὺς δ' ἀμφιέπει λίθος ἄντυγας Ἑρμηνείης  
 ὠρονόμῳ σοφίῃ καὶ σκιάεντι τύφῳ.  
 Σεργίου ἄρχιερῆος ἐπουρανίησιν ἐφετμαῖς  
 τοῦτο συνειργάσθη ἔργον ἐπιχθονίων.

5

## 808.—ΚΤΡΟΤ ΑΠΟ ΤΥΠΑΤΩΝ

Εἰς τὴν Μαξιμίνου οἰκίαν

Δείματο Μαξιμίνος νεοπηγέος ἔνδοθι Ῥώμης,  
 αὐταῖς ἡόνεσσι θεμέλια καρτερὰ πῆξας.  
 ἀγλαΐη δέ μοι ἀμφὶς ἀπαιρεσὶν τετάνυσται.  
 τῇ καὶ τῇ καὶ ὀπισθεν ἔχω πτόλιν· ἀλλὰ καὶ ἄντην  
 πάνθ' ὁρώ γαίης Βιθυνιῆδος ἀγλαὰ ἔργα.  
 ἡμετέροις δ' ὑπένερθεν ἐρισθενέεσσι θεμέθλοις  
 πόντος ἁλὸς προχοῇσι κυλίνδεται εἰς ἅλα διαν,  
 τόσσον ἐπιψαύων, ὅπῃσον χθονὸς ἄκρα διῆναι.  
 πολλάκι δ' ἐξ ἐμέθεν τις ἐὼν μέγα θυμὸν ἰάνθη  
 βαιὸν ὑπερκυψας, ἐπεὶ εἰσίδεν ἄλλοθεν ἄλλα,  
 δένδρεα, δώματα, νῆας, ἅλα, πτόλιν, ἡέρα, γαῖαν.

5

10

## THE DECLAMATORY EPIGRAMS

But now Sergius, the patriarch, who hath seen with his eyes and reveals the mysteries of the Holy Trinity, contrived to make it bright and sunlit. Here this fixed stone seven times<sup>1</sup> announces the eternal and fixed revolutions of the vault of heaven.

### 807.—ANONYMOUS

#### *On the Same*

THE mechanic art compels Phaethon by means of dials ruled in due measure to direct aright (²) the course of the sun. A small stone governs the circle of Aurora by its skilled division into hours and by the shadow's mark. This work of mortals was constructed by the heavenly command of Sergius the patriarch.

### 808.—CYRUS THE CONSUL

#### *On the House of Maximinus*

MAXIMINUS built me in the newly constructed Rome, fixing my secure foundations actually on the beach. Infinite beauty extends itself around me. To right, left, and behind me lies the city, but facing me I see all the beauties of the Bithynian coast. At the foot of my most strong foundations the salt current rolls to the lovely sea, just touching the land in front of me enough to wet its edge. Often a man leaning out from me slightly has greatly rejoiced his heart, seeing in all directions different things—trees, houses, ships, sea, city, sky, and earth.

<sup>1</sup> Seemingly this means "by seven lines dividing the dial into six equal parts."

# GREEK ANTHOLOGY

809.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἄγαλμα Πινδάρου

Πίνδαρον ἱμερόεντα παρ' ὕδασι Κῦρος ἐγείρει,  
οὐνεκα φορμίζων εἶπεν "Ἀριστον ὕδωρ."

810.—ΑΔΗΛΟΝ

Οὗτος Ἴουστίνος Σοφίῃ σχεδὸν ἀμφότεροι δὲ  
χρύσεον ἔργον ἔτευξαν ἀπ' Ἀσσυρίοιο θριάμβου.

811.—ΑΔΗΛΟΝ

Φαίδρον Ἴουστινιανὸς ἀναξ ἐμὲ χῶρον ἐγείρει,  
Ἡελίῳ παρέχων θάμβος ἀνερχομένῳ.  
οὔποτε γὰρ τοιοῦτον ἐπὶ χθονὸς ἔδρακε κάλλος  
ὑψόθεν οὐρανίην οἶμον ἐπαρχόμενος.

812.—ΑΔΔΟ

Εἰς Ἴουστίνον

Θεῖον Ἴουστίνου, καθαρὸν φρουρήτορα θεσμῶν,  
Δομνῖνος καθαροῖς ἐν προθύροισι Δίκης.

813.—ΑΔΔΟ

Εἰς Σοφίαν αὐτοῦ γυναῖκα

Τῆς Σοφίης τόδ' ἄγαλμα Δίκης προπάροιθε θυράων·  
οὐ γὰρ ἀνευθε δίκης ἔπρεπε τὴν σοφίην.

<sup>1</sup> Olymp. 1. 1

## THE DECLAMATORY EPIGRAMS

809.—BY THE SAME

*On a Statue of Pindar*

CYRUS set up Pindar beside the water, because  
singing to the lyre he said, "Water is best."<sup>1</sup>

810.—ANONYMOUS

THIS is Justin next Sophia. Both made the golden  
work after their Assyrian triumph.<sup>2</sup>

811.—ANONYMOUS

JUSTINIAN, the emperor, built me the bright house,  
a marvel for the sun to view at his rising. For never  
before when he mounted his celestial path did he  
see such beauty on earth.

812.—ANONYMOUS

*On Justin*

DOMINUS in the pure portals of Justice erected  
the statue of divine Justin, the pure guardian of  
Law.

813.—ANONYMOUS

*On Sophia her Wife*

THIS statue of Sophia stands before the gates of  
Justice, for wisdom should not be apart from justice.

<sup>1</sup> The Persian war, which, after all, was not very successful.

# GREEK ANTHOLOGY

## 814.—ΑΔΗΛΟΝ

Εἰς λουτρόν

Νύμφαι Νηϊάδες, μετανάστιοι, οὐχ ἄμα πάσας  
εἷξεν ᾠδὸμην χεύμασιν ἡμετέροισ·  
εἰ δὲ τόσῃν τὸ λοετρον ἔχει χάριν, οὐδὲν ἀνήσει  
ὁ φθονος, εἰ Νύμφαι πᾶν ἀπέλειπον ὕδωρ.

## 815.—ΑΔΔΟ

Ξεῖνε, τί νῦν σπεύδεις ὁρώων ἀκεσώδυνον ὕδωρ;  
εὐφροσύνης τὸ λοετρόν· ἀπορρύπτει μελεδῶνας·  
μόχθον ἐλαφρίζει· τόδε γὰρ ποίησε Μιχαήλ,  
ὅς κρατερῆς βασιληίδος αὐλῆς ἡγεμονεύει.

## 816.—ΑΔΔΟ

Εἰς μινσώριον τῶν Εὐβούλου

Ἄντία Τηλεμάχοιο καὶ ἐγγύθι Πηνέλοπειης  
τίπτε, πολυφράδμων, πολυταρβέα χεῖρα τιταίνεις;  
οὐκ ἔρρει μνηστῆρσι τεόν ποτε νεῖμα τιθήνη.

## 817.—ΑΔΔΟ

Εἰς ἑνδυτήν

Ἐν τῇ τραπέζῃ τῶν ἀχράντων θυμάτων  
πάθῃ τυθέντων τῶν ὑπὲρ Χριστοῦ γράφων·  
οὐσπερ γὰρ αἰτῶ πρὸς σκέπην ἔχειν Πέτρος,  
φρικτοῦ τέθεικα τοῖς σκεπάσμασιν τόπον.

<sup>2</sup> The spring supplying the bath had failed. It is difficult to see how, as the epigram implies, the bath could retain its charm in the absence of water.

## THE DECLAMATORY EPIGRAMS

### 814.—ANONYMOUS

#### *On a Bath*

NATAD Nymphs, ye truants, I never thought you would all quit my streams. But if the bath possesses such charm, Envy will accomplish naught, even though the Nymphs desert all the water.<sup>1</sup>

### 815.—ANONYMOUS

#### *On Another*

STRANGER, why dost thou quicken thy steps now, when thou seest the water that cures pain? This is the bath of joy, it washes away care, it lightens labour. It was built by Michael, the prefect of the Imperial Palace.

### 816.—ANONYMOUS

#### *On a Dish belonging to Eubulus*

IN presence of Telemachus and near Peneope, why, wise Odysseus, dost thou stretch out thy hand in terror?<sup>2</sup> Thy nurse will never tell the suitors of thy gesture.

### 817.—ANONYMOUS

#### *On an Altar-cloth*

ON the table of the immaculate sacrifice I depict the passions of those sacrificed for Christ. For those whom I beg to have as protectors have I, Peter, put in the covering of the dread place.

<sup>1</sup> i.e. signing to the nurse not to reveal who he is. *Od.* xix. 479.

# GREEK ANTHOLOGY

818.—ΑΛΛΟ

Εἰς δίσκον ἄλλον ἐν τῷ αὐτῷ

Καὶ Πέτρος ἄλλος, τὸν τάφον τοῦ Κυρίου  
τὸν ζωοποιὸν εἰσιδεῖν μὴ συμφθῆσας,  
ἔγλυψα δίσκον, μνήματος θείου τύπον,  
ἐν ᾧ τὸ Χριστοῦ σῶμα κύψας προσβλέπω.

819.—ΑΔΗΛΟΝ

Εἰς ποτήριον ἐν τῷ αὐτῷ

Κρατὴρ νοητὸς πνεύματος θείου βλύσει  
κατανύξεως ῥοὴν ἐγχείω ταῖς καρδίαις.

820.—ΑΛΛΟ

Εἰς εἰσαδὸν τῆς Ἡρίας

Τούτου Ἰουστινιανὸς ἀγακλέα δέιματο χῶρον,  
ὔδατι καὶ γαίῃ κύλλος ἐπικρεμάσας.

821.—ΑΔΗΛΟΝ

Εἰς τὸ αὐτό

Κοῖρανοι, ὑμετέρην ἀρετὴν κάρτος τε καὶ ἔργα  
αὐδήσει χρόνος αἰέν, ἕως πόλος ἀστέρας ἔλκη.

822.—ΑΛΛΟ

Εἰς μυσώριον ἔχον ἱβ' ζώδια καὶ ἑτερα

Ἀργύρεος πόλος οὗτος, ὅπη Φαέθοντα Σελήνη  
δέρκεται ἀντιτύπων πιπλαμένη φαέων·

## THE DECLAMATORY EPIGRAMS

818.—ANONYMOUS

*On a Disc*

I, ANOTHER Peter, not having survived to see the life-giving tomb of the Lord, carved this disc representing the Holy Sepulchre, in which, bending low, I see Christ's body.

819.—ANONYMOUS

*On a Cup*

I, THE mystic cup, by the flow of the Holy Spirit pour into the heart a stream of repentance.

820.—ANONYMOUS

*On the Entrance of the Heraeum<sup>1</sup>*

JUSTINIAN built this magnificent house, a thing of beauty to overhang land and water.

821.—ANONYMOUS

*On the Same*

PRINCES, Time will always proclaim your virtue, power, and great deeds, as long as the stars move in heaven.

822.—ANONYMOUS

*On a Dish with the Twelve Signs of the Zodiac*

THIS is the silver heaven where the Moon gazes on the Sun, full herself of his reflected splendour,

<sup>1</sup> On the Asiatic bank of the Bosphorus. It is described by Gibbon, chap. xl. Nos. 663 and 664 above may refer to its gardens.

## GREEK ANTHOLOGY

ἀπλανέες δ' ἑκαστέρθε καὶ ἀντιθέοντες ἀλῆται  
ἀνδρομέης γενεῆς πᾶσαν ἄγουσι τύχην.

### 823. ΠΛΑΤΩΝΟΣ

Σιγάτω λάσιον Δρυϊδων λέπας, οἷ τ' ἀπὸ πέτρας  
κρουνοί, καὶ βληχῇ πουλυμαγῆς τοκάδιον.  
αὐτὸς ἐπεὶ σύρουγι μελίζεταί· εὐκελάδω Πῆν,  
ὕγρον· ἰεῖς ζευκτῶν χεῖλος ὑπὲρ καλάμων·  
αἱ δὲ περίξ θαλεροῖσι χορὸν ποσσὶν ἐστήσαντο  
Ἰδριάδες Νύμφαι, Νύμφαι Ἀμαδρυάδες.

5

W. H. D. Rouse, *An Echo of Greek Song*, p. 40; A. J. Butler, *Antarctica and Arctitude*, p. 47

### 824.—ΕΡΥΚΙΟΥ

Εὐστοχα θηροβολεῖτε, κυναγέται, οἱ ποτὶ ταύταν  
Πανὸς ὀρειῶτα νισσόμενοι σκοπιάν,  
αἶτε λίνοις βαίνετε πεποιθότες, αἶτε σιδάρω,  
αἶτε καὶ ἱξενταὶ λαθροβόλῳ δόνακι·  
καὶ μέ τις ὑμείων ἐπιβωσάτω· οἶδα παδύγραν  
κοσμεῖν, καὶ λόγχαν, καὶ λινά, καὶ καλάμους.

5

### 825.—ΑΔΗΑΟΝ

Εἰς ὀλκὸν ὕδατος ἡρέμα καὶ δίχα ἦσαν φερόμενον, ἐν ᾧ  
ἐγαλμα Πανὸς ἴστατο

Πανά με τὸν δυσέρωτα καὶ ἐξ ὑδάτων φύγαν Ἠχώ.

## THE DECLAMATORY EPIGRAMS

while on either side the fixed stars and the planets  
that move contrary to them work the whole fortune  
of the race of men.

### 823.—PLATO

Let the cliff clothed in greenery of the Dryads  
keep silence, and the fountains that fall from the  
rock, and the confused bleating of the ewes newly  
lambled, for Pan himself plays on his sweet-toned  
pipe, running his phant lips over the joined reeds,  
and around with their fresh feet they have started  
the dance, the Nymphs, Hydriads, and Hamadryads.

### 824.—ERYCIUS

HUNTERS, who come to this peak where dwells  
mountain Pan, good luck to you in the chase, whether  
ye go on your way trusting in nets or in the steel,  
or whether ye be fowlers relying on your hidden  
limed reeds. Let each of you call on me. I have  
skill to bring success to trap, spear, nets, and reeds.

### 825.—ANONYMOUS

*On a Machine for drawing Water which worked  
noiselessly, on which stood an image of Pan*

ECHO fled from the waters, too, to escape me, Pan,  
her unhappy lover

## 826.—ΠΛΑΤΩΝΟΣ

Εἰς Σάτυρον κρήνη ἐφειστώτα, καὶ Ἔρωτα καθεύδοντα  
 Τὸν Βραμίου Σάτυρον τεχνήσατο δαιδαλέῃ χεὶρ,  
 μούνη θεσπεσίως πνεῦμα βαλοῦσα λίθῳ.  
 εἰμὶ δὲ ταῖς Νύμφαισις ὁμέψιος· ἀντὶ δὲ τοῦ πρὶν  
 πορφυρέου μέθυος λαρὸν ὕδωρ προχέω.  
 εὐκηλον δ' ἔθυνε φέρων πόδα, μὴ τάχα κούρον  
 κινήσῃς, ἀπαλῶ κώματι θελγόμενον.

5

## 827.—ΑΜΜΩΝΙΟΥ

Εἰς τὸ αὐτό

Εἰμὶ μὲν εὐκεράσιο φίλος θεράπων Διονύσου,  
 λείβω δ' ἀργυρέων ὕδατα Ναιάδων·  
 θέλω δ' ἡρεμέοντα νέον περὶ κώματι παῖδα

\* \* \* \* \*

## THE DECLAMATORY EPIGRAMS

### 826.—PLATO

*On a Satyr standing by a Well and Love Asleep*

A CUNNING master wrought me, the Satyr, son of Bacchus, divinely inspiring the monolith with breath. I am the playmate of the Nymphs, and instead of purple wine I now pour forth pleasant water. Guide thy steps here in silence, lest thou disturb the boy lapped in soft sleep.

### 827.—AMMONIUS

*On the Same*

I AM the dear servant of horned Dionysus, and pour forth the water of the silver Naiads, soothing the young boy who rests asleep .



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<sup>1</sup> No 175 a poem from the Wreath of Philippos, cannot be by Maecenas, and the name is corrupt.



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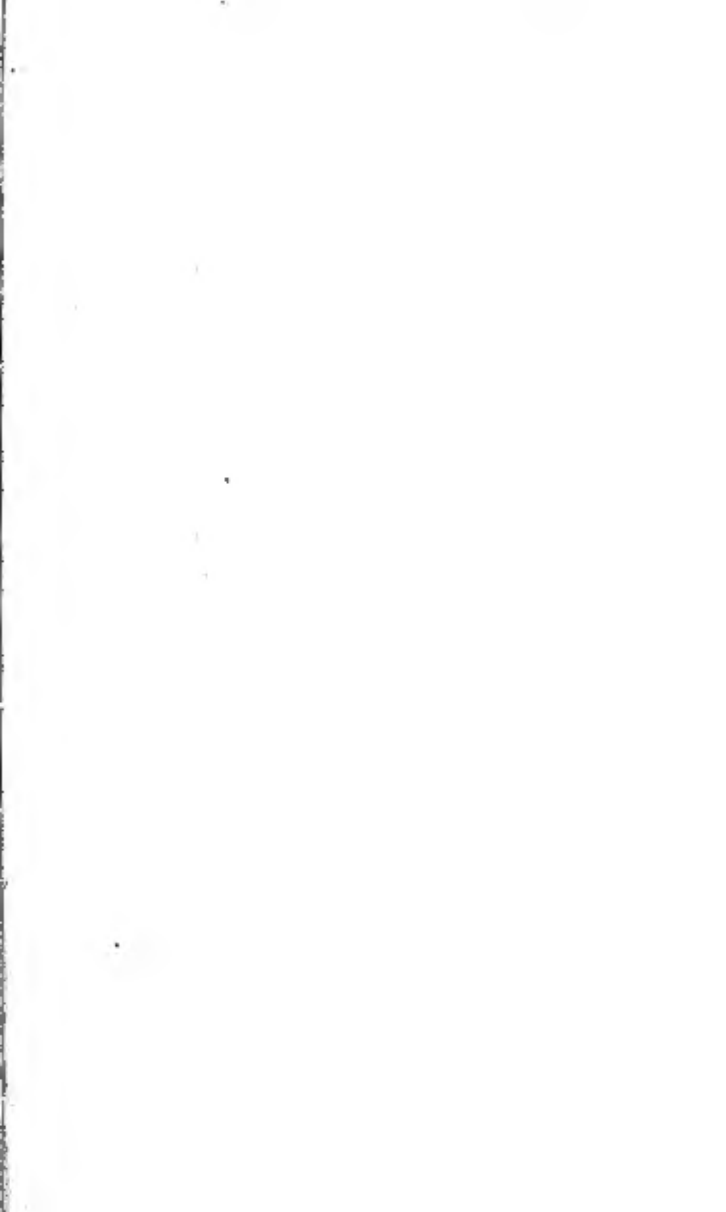
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